















THE

**MILITANT CHRISTIAN;**

OR,

**THE GOOD SOLDIER**

OF

**JESUS CHRIST.**



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WATER RESOURCES DIVISION

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TO

# THE READER.

CHRISTIAN READER,

**W**ITH thee, this soldier must his *Quarters* take,  
If not for's worth, yet for his *Captain's* sake :  
His *Captain* is thy Saviour, and who will  
Answer for slighting such a General's bill ?  
If thou a preface large dost here expect,  
This man of arms that *custom* doth reject :  
And without further prologue tells thee, he  
Is one of those upon the Mount that be :  
*a* Who with the *Lamb*, against the *Beast* make war,  
In's front he bears the *Father's* character,  
Fear not his instruments of war : for those  
Discharg'd, are only at the *church's* foes.  
When he doth shoot, thou'lt clearly see at whom,  
They're *beasts* at Rome, or *monsters* here at home.  
And in this cause our bold disciple here,  
Strikes at the *high-priest's* head, not *Malchus'* ear  
He'll teach to fence, but with a holy slight,  
The devil and his agents how to fight.  
If thou want'st arms, and volunteer wilt be,  
Peruse this book, thou'lt find *artillery*.

*a* Rev. xiv. 1.

# TO THE MILITANT CHRISTIAN.

**A** MILITANT Christian! art thou so?  
 Triumphant saints were once so too: *a*  
 Who now installed are on high,  
 Above the glittering starry sky,  
 Good Soldier is thy proper name:  
 O Hero of immortal fame!  
 Is Christ *Captain*? *b* thy cause is good:  
 He conquer'd all that him withstood.  
 Thou hast the armour that he wore:  
 Thou hast his magazine and store: *c*  
 Thou hast the *engine* which he us'd,  
 The weapons that the world refus'd.  
 Thy walls are strong, thy towers tall, *d*  
 Which none can penetrate, or scale:  
 Thou need'st not fear, where thou dost go:  
 Let all the world thy warfare know.  
 Now as into the field thou goes,  
 Embrace thy friends, and face thy foes.  
 March forth, Christ's soldier take the field: *e*  
 Be valiant, make thy foes to yield.  
 March after him who led the van:  
 And overcome thee then, who can.  
 Heroic valour doth become *f*  
 One fighting hell, and facing Rome:  
 One marching thro' the pikes and spears,  
 Which champions have surpris'd with fears.  
 Let devils, men, world, death and sin:  
 Resist thee, thou the day wilt win  
 When great ones who the Lamb oppose, *g*  
 Shall slaught' red be, to feast the crows:  
 Hardness endure, and faithful be *h*  
 Till death, thy enemies will flee.

*a* Heb. vi. 12.      *b* 1 Tim vi. 12.      *c* Eph vi. 11. 1 Tim vi.  
 19.      *d* Isa. xliii. 2.      *e* Heb. xiii. 12, 13. Rom viii. 31.  
*f* Eph. vi. 12.      *g* Rev. xix. 17, 18.      *h* Rev ii. 10.

When thou thy service hast renown'd,  
Thy Captain then, will have thee crown'd.*i*  
And after thou hast won the day:  
Thy Master's joys shall be thy pay.*k*

*i* James i. 12.      *k* Matth. xxv. 23.

TO THE  
MILITANT SAINT.

**M**ILITANT saint, advance, draw near,  
Unto this Soldier lend thy ear :  
And hear a metaphor explain'd,  
What is, by allegories gain'd,  
He opens to thee, thy relation  
To Christ, the *Captain* of salvation.  
How thou can'st to be of his band :  
Thy duty, his words of command.  
When potent enemies, with thee fight :  
And how to put them all to flight.  
To keep thy ground, and face thy foes,  
And conquer all that thee oppose  
He shews thee weapons, from the word,  
Surpassing great Goliath's sword.  
Armour of proof, he will thee tell,  
To shield thee from the shafts of hell.  
He shews thee how to fence and ward :  
Thy head, and heart, how thou may'st to guard,  
A mighty engine, may be had,  
Exceeds all Archimedes made.  
Better than those that were made use  
For, or against great Syracuse.  
A glorious Standard, in the field,  
T' animate friends, and make foes yield,  
The trumpet sounding, Come away  
Brave volunteers, and win the day,  
Walls, bulwarks, towers, impregnable,  
Which can't be won by strength of hell.  
Here is enough, what, wilt have more ?  
Here is Christ's magazine, and store.  
Here is encouragement to endure :  
Though service hard, yet pay is sure.  
When thou hast ended all thy strife,  
Christ will thee give a crown of life.  
Now cheer up Christian, get renown :  
Follow thy *Captain*, take the *Crown*.



THE  
EPISTLE,

*To all the Militant Saints, and true Followers of Christ  
the Captain of our Salvation.*

**D**EAR hearts, you are the proper patrons of this poor piece : Now it is marched forth into the wide world, it can expect shelter and sanctuary from none but you.— Should it happen to fall into its enemies' quarters, the Papists, &c. they will give it no quarter, but will use it worse than an enemy. It makes bold for to travel abroad without any certificate, but its own word. Do not make it a let-pass, and send it home for want of a better.— Though the treatise be like the Author, a stranger and pilgrim in his own country ; yet entreat it well, entertain it, though but for a night. Let brotherly love continue to unbolt the door ; and then be not forgetful to entertain strangers, for thereby some have entertained angels unawares. Let truth be as welcome as any man on earth, or as any, or all the angels in heaven. Its errand is to save your souls from the fire of hell, and that is better than to be preserved from the flames of Sodom. The treatise, like many a soldier, rides out a scouting, on a low horse, and with mean apparel, but with good armour and weapons ; for it wears the armour of God ; and like a master-fencer, teacheth the use of the spiritual weapons of our warfare, which are the best in the world. And encourageth, and directeth to the faithful performance of the most critical, difficult, cross-bearing, and self-denying service for Christ. If you ask me, why I sent it forth into the field, and mounted it on the stage, seeing so many valiant worthies are there already, and entered the list ? I must tell you, That the field is free for every soldier, and I look upon it as my duty, to do service for my Captain at his call, as well as another. And Christ's

service will be never the worse done, because performed by many hands. \* Divers reverend rich men have cast millions into the Lord's treasury already, out of their abundance of coin of the same stamp, and yet there is room enough for my poor mite to come after, and Rome doth call for it at this time. The best preachers and printers, are but stars of the first magnitude, in the right hand of the Son of righteousness, and shine in a borrowed light from him. And why should not lesser stars in the lowest orb, shine in their spheres, to give light to this dark world, when enlightened with the same Sun? And why should not a despicable glow-worm on the earth, shine to shew the glory of his Creator, as well as great Saturn the highest cœlestial planet? I am willing my light should be put out, like the stars in the morning, so as the sun might take place, and shine all day: And willing to shine in my borrowed light, though at never so dark a mid-night of the Militant Church. So that Christ may increase, I am content to decrease: Though some are for monopolizing of the service, and the pay in this world, yet I shall endeavour to perform my duty to God, as my Father; and to Christ, as my Captain; and through grace, intend to put in for the portion of a child, for the pay of a soldier, and for the receiving of a soul-converting minister, to shine a little among the rest of the stars above the Christaline, in the kingdom and glory of heaven.

Again, I know not how near my glass is run, and how soon the shadow of the evening will overtake me: And I have spent a great deal of time about a little, little work, I would now put on a holy, and covetous, and ambitious frame, to double diligence, and do much in a little time, for my great Master; to spread truth a great way, many ways, and to many men at one time.

This book may travel where the Author cannot, yea, where the Author knows not; it may have its liberty, when he is in bonds; it may speak when his mouth is stopt; it may dwell in England, when he is banished; and remain as a trophy of truth, and pillar to posterity, when he is dead; and as another Abel, who being dead, yet speaketh: And as a statue of brass, holding his dead hand with a living voice, pointing to every traveller the right road, saying, This is the good old way, walk in it.

It was the saying of a naturalist, \* *Ars longa, tempus breve*, That art is long, and time is short. The Christian may so say here. The art of well-learning the lesson of the cross, is a long art, and the time of preaching, or bearing the cross is but short. He desires now to be making his tomb, whilst others are building of tabernacles; and to perfume his name and his grave with truth, before he lies down in the dust.

The Captain of our salvation, although his name was as odoriferous ointment poured out, yet he had need of precious ointment of spikenard very costly, to anoint him whilst alive, to prepare him for his death, and myrrh, aloes, and much spices to embalm him and keep him sweet in the grave.

And some of his followers have need of salve for the same sore, that they be not buried alive, nor stink when dead. Again, the great apostacy of many professors, yea, and great preachers too. Rev. xii. 3, 4. 'The long tail of the beast full of apostate wandering stars, that are fallen from heaven,' and swept away already, and the shaking of many more. The timorousness, the temporising, the cowardice, the fearfulness and falseness, the morosity and bitterness, the mutinying and malice, &c. that is among the saints. The little preaching, pressing, and practising of the pure worship of God. The voice of the serpent Satan speaking in so many precious Peters, saying, *Master spare thyself*. The hearkening so much to carnal prudence, and so little to precious Christ. The danger that Christ's interest is in, and the little valiantness for the truth upon the earth. The doubts and fears that many labour under about the right manner of worshipping God, and the backwardness of many to lend their great torches to light the little candles. These, and the like, have wet my pen with ink, my eyes with tears, and extorted these lines from me.

Fellow-soldiers, and christians, may it do you any service, take it among you, such as it is. 'Silver and gold I have none to give, but truth is better, and such as I have give I unto you.' I have, through grace, freely received, and I freely give. The Captain of our salvation hath given you himself, his body, his blood, his soul, his Spirit, his raiment, his armour, his truth, his light, his life, his love, his peace, his prayers, his grace, his glory, his all.

\* Hippocrates.

So all that I have, and am, in him, from him, and through him, do I tender to you to live, and to die with you, and for you, in and for the truth. I shall not anticipate any part of the treatise here, nor bring forth any of the furniture of the house to adorn the porch. An engineer will not make a great sconce to a little fort, nor many flankers to a short line; but will keep to geometrical and military proportion. And now, fellow-soldiers and saints, having commended this treatise to you, I commend you to the great Shepherd of the sheep, and the Captain of our salvation, before whom we shall all appear at the general muster, and rendezvous at the great pay-day, when saints militant and triumphant, God, angels and men shall all meet together at once. Let us so fight the good fight of faith, and be faithful in the warfare of the Lamb, that we may see one another with comfort then; and to most of you I say, Farewell, farewell, until that day.

THE  
MILITANT CHRISTIAN:  
OR, THE  
GOOD SOLDIER  
OF  
**JESUS CHRIST.**

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2 TIMOTHY II 3.

*Thou therefore endure hardness, as a good soldier of  
JESUS CHRIST.*

**T**HE title of this epistle tells us who was the author of it, and to whom it was principally written. And by the epistle itself we are informed when and from whence.

It was written by Paul, from Rome, 2 Tim. i. 17, and i. 18, when he was a prisoner there in the bonds of the gospel. When he was ready to be offered up, and the time of his departure and martyrdom was at hand. And here note by the way, from the circumstances of the epistle.

Observ. 1. That it is no new thing for the ministers of Christ, to be prisoners of Jesus Christ.

Paul was a prisoner several times, as well as when he wrote this epistle; 2 Cor. vi. 5—‘In stripes, in imprisonments,’ &c. Paul was a pluralist in reference to his stripes and imprisonments, but not in reference to his benefices and livings. Eph. iv. 4. ‘I therefore, the prisoner of the Lord, beseech you,’ &c. So that the wise man’s position and observation is in this made good: Eccles. i. 9—‘The

thing that hath been, it is that which shall be ; and that which is done, is that which shall be done ; and there is no new thing under the sun.' Peter and the other apostles were imprisoned, they were put in the common prison, for about 1700 years since Jeremiah the prophet was put into a dungeon, sticking in the mire ; and divers others of the prophets were prisoners and captives some hundreds of years before the apostles' times ; and the Lord Jesus Christ revealed to his servant John, Rev. ii. 10—'That the devil should cast some of the church of Smyrna into prison.'

Observ. 2. That neither present bonds, nor near approaching death, shall discourage Christ's ministers and servants from the promoting of the interest of Christ and the gospel.

When Paul was a prisoner at Rome, and ready to be beheaded by Nero, then did he direct and encourage Timothy to prosecute vigorously the interest of Christ and the gospel. \*Christ's ministers should be like Sampson, who when his strength was betrayed from him, when he was fallen into his enemies' hands, and was nearest his death ; then he pulled down the pillars of the house, and did the greatest exploits. And so the servants of the Lord, when they are most restrained and nearest their end, should strive to pull down the pillars of Satan's kingdom and do greatest exploits for the kingdom of Christ. †None struggles and wrestles so hard for life as the dying man ; and so the dying preachers, and dying saints, should above all others, and then above all times (when the time of their departure is at hand) have the strongest pangs and struggling for Christ and the gospel. Their last works should be their best works. The Lord Jesus commends the church of Thyatira, Rev. ii. 18—That her 'last works were better than the first.'

Observ. 3. That what the wicked desire, and drive at, in persecuting and imprisoning of the ambassadors and servants of God, is not attained by them.

They intend the obstruction, yea, the extinction of gospel-light and gospel purity ; the utter extirpation of the

\* Sampson in this was a type of Christ.

† Christ our Captain struggled hardest for us, when he was most persecuted, and nearest his end ; when in the garden, and on the cross ; and so should christians do for him. Christ pulled down the pillars of Satan's kingdom, when on the cross.

power of godliness and professors thereof; but you see how much they are disappointed. Paul wrote this and several others of his epistles from prison.\* The holy scriptures were enlarged by Paul's imprisonment; and gospel work went on the more vigorous.† And then both his pen and his bonds did preach Christ, spread the gospel, and confirm the saints the more, Phil. i. 12, 13—  
 ‘But I would ye should understand, brethren, that the things which happened unto me, have fallen out rather unto the furtherance of the gospel. So that my bonds in Christ are manifest in all the palace, and in all other places. And many of the brethren in the Lord waxing confident by my bonds, are much more bold to speak the word without fear.‡

Paul's bonds did sound at Cæsar's palace and were manifested there, and in all other places; and the brethren were confirmed, and waxed the more bold; and the word was preached without fear. The words of Christ's prisoners are next memorable and affecting to the words of a dying man. The prisoners are martyrs in a degree, and so they spread the truth. So that great persecution we read of, Acts viii. 1, 2, 3, 4, at the death of Stephen the deacon, how did that tend to the furtherance of the gospel, when they were all torn to pieces, and scattered abroad? ‘Then they that were scattered, went every where preaching the word.’ Upon the occasion of burning Mr Patrick Hamilton,§ said John Lindsay to bishop Beton, *My Lord, if you burn any more, you will destroy yourselves: If you will burn them, let them be burnt in hollow cellars; for the smoak of Mr. Hamilton hath infected as many as it blew upon.*

The gospel gets ground by persecution. When John was banished into the isle of Patmos, then did the Lord Jesus discover those glorious and mysterious truths contained in the book of the Revelations, which neither himself nor the churches before did know. Ah, Sirs! God outshoots the wicked in their own bow, and makes the bonds, the banishment, yea the very blood of his persecu-

\* ‘Wherein I suffer trouble as an evil doer, unto bonds; but the word of God is not bound’ 2 Tim ii. 9.

† Truth is like the Camomil, the more it is trodden on, the more it grows.

‡ Every drop of my blood shall preach Christ, said Fabrianus  
 § Knox Hist. of Scotland.

ted servants, to spread and confirm his truth, and to encrease the number of believers. And this hath antiently been received for a truth, and now grown proverbial, (*Sanguis martyrum est semen ecclesie*) That the blood of the martyrs is the seed of the church.

But now to hasten to my text.

In the whole epistle are these four things contained :

1. The Inscription.
2. The Introduction.
3. The Subject matter.
4. The Conclusion.

The text is contained in the third of these, *viz.* The subject matter of this epistle.

The apostle having directed and exhorted Timothy unto a faithful and industrious discharge of his ministerial office, both towards those that were without, and towards these that were within ; he takes it for granted, that the faithful discharge of his duty in the work of the gospel, would necessarily expose him to much hardship, persecution and affliction, as well as it had himself ; and thence persuades him to hold out, and endure whatever befalls him.

In the text are considered three things :

1. The duty.
2. The motive.
3. The manner.

First—A duty which Paul presseth here upon Timothy, and that is, *To endure hardness.*

Secondly—The motive to it. And that is taken from his relation to Jesus Christ, as his soldier. Timothy, thou art a soldier of Jesus Christ ; thou hast entered and listed in his service, and thy service may be hard. Do thou therefore *endure hardness, because thou art his soldier.*

Thirdly—The manner of performing this duty. ‘Endure hardness as a good soldier of Jesus Christ.’ Do thy duty, endure the hardness of thy service, as a good soldier ought to do :

So that in the words you may take notice of these two things.

First, Something plainly supposed. And here are these two things supposed, and taken for granted.

1. That Timothy is a soldier of Jesus Christ. Paul makes use of that title, and that relation to Jesus Christ, as a soldier, to press him to his duty.



2. That the discharging of his duty to Jesus Christ, will expose him to hardness.

Secondly, Here is something plainly expressed; and that is, that he must *endure* the hardness which is incident to that relation and employment.

*Thou therefore endure hardness as a good soldier of Jesus Christ.*

I shall briefly open these two things in the words, and then give you forth the doctrinal conclusions, which I intend to prosecute.

1. What we are to understand by being a soldier of Christ.

2. What it is to *endure* hardness as a \*good soldier of Jesus Christ.

The first is taken in scripture either properly, or metaphorically.

1. When it is taken properly, it is understood for a person that is employed in military affairs, and bears military arms, and is under military command and pay. So was the centurion and the soldiers under him. Matth. viii. 9, 'For I am a man under authority, having soldiers under me; and I say to this man, go, and he goeth; and to another, come, and he cometh; and to my servant, do this, and he doth it.'

2. When it is taken metaphorically, then it is to be understood of a christian that is engaged and exercised in the holy warfare of a christian profession under Jesus Christ, and to follow him as his Captain-General in the militant church. And so by way of allusion and analogy, he is called a soldier, because he hath his spiritual combats and conflicts; and the life of a christian is a life of trouble and hardness, as the life of a soldier is; and so we are to understand by soldier in the text.

And then the title of soldier is not to be appropriated, or applied only to any sort, or all gospel-ministers; but indefinite, and in common to all true christians. The title of soldier is not a discriminating title, to distinguish gospel-ministers from others, as the titles of ambassador, pastor, evangelist, elder and bishop do: which are titles appropriated to their office: So that Timothy is not call-

ed a soldier (so much) because he is an evangelist, as because he is a professor of Jesus Christ; or at least not only because an evangelist.

Secondly, To endure hardness as a good soldier of Jesus Christ.

*\*Endure hardness.* The word signifies, not to be afflicted only, but patiently to abide all kind of afflictions and injuries with a Christ-like spirit, as the Captain of our salvation did endure hardness, and bare affliction.—but more of this in the prosecution of the doctrine.

And now I am arrived at these two doctrinal conclusions, which lie visible in the words:

Doct. 1, That every true christian is a soldier of Jesus Christ.

Doct 2, That it is the duty of Christ's soldiers to endure the hardness of that relation to Jesus Christ, in their professing of him.

I shall begin with the first of these:

'That every true christian is a soldier of Jesus Christ.

1. I shall speak it by way of proof and demonstration.

2. By way of use and application.

I shall demonstrate the truth of the proposition in the following conclusions:

First. Every true christian is called and chosen by Jesus Christ unto his service. John xv. 16, 'If you were of the world, the world would love his own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you.' There was a time when the disciples of Christ, and all other believers, were of the world, and under the regiment of the prince of this world; but (through the riches of his grace) he hath called and chosen them to his own service.

And not the apostles of Christ only are thus called and chosen to the service of Jesus Christ, but likewise all believers. Rom. i. 5, 6, 7, 'By whom we have received grace and apostleship for obedience to the faith, among all nations, for his name's sake. Among whom ye also are the called of Jesus Christ. Tell all that be in Rome, beloved of God, called to be saints.' They are called to Christ's service and chosen to be his soldiers. This you may see to be clear, comparing my text with the next

following verse. Paul had no sooner perswaded Timothy, 2 Tim. ii. 3, 4, to endure hardness, as a good soldier of Jesus Christ; but presently directs him how to please Christ, who had chosen him to be a soldier.

Secondly. Every true christian hath accepted of Christ's service, and voluntarily listed under him. When Jesus Christ doth conquer, and incline the wills of poor sinners towards himself, they come away volunteers unto him, and list themselves under him. Psal. cx. 3, 'Thy people shall be willing in the day of thy power.' Others many times do press and force men into their service, and keep them by force when they have gotten them; but Jesus Christ brings over the wills of his soldiers unto himself. It is said, 2 Cor. viii. 5, 'But first gave their own selves to the Lord, and unto us by the will of God.' As Christ gives himself to believers, so they also give themselves unto him. That is a glorious prophesie of Jesus Christ, shewing how sweetly he brings over sinners unto himself, Isa. xi. 10, 'And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the gentiles seek,' &c.

Thirdly. Every true christian hath his arms and weapons appointed him, and given forth unto him, by Jesus Christ. We may see the christian's armory, a whole catalogue of it, Eph. vi. 11, 12, 13, 14, 15, 16, 17. There is spiritual furniture and armour for the christian, *caparée*, from head to foot; there is the whole, and the holy armour of God. There is the *breast plate of righteousness*,\* to secure and safe-guard the heart, which is the chiefest place of all. And there is the *girdle of truth*, to fasten the breast-plate, and gird about the loins, for the strengthening of the body. And there is armour for the feet, to secure them in going on, that the christian may stand secure, and march safe; 'Having your feet shod with the preparation of the gospel of peace,' which some say is understood of patience in enduring and holding out.—There is the *helmet of salvation* for the head, and the *sword of the spirit* for the hand, and the *shield of faith* to carry before him, to save the fore part of the christian.

\* Panoplia, signifies such complete armour as covers all the body, and leaves no part unfenced.

Here you see Christ's soldiers in his arms compleat; here is armour offensive and defensive, which Jesus Christ hath given forth to the christian, whereby he is fitted for any service, and to encounter with any enemies whatsoever; every truth of Christ's word, and every grace of his spirit, is a part of the Christian's armour. Now what would the christian do in Christ's furniture? why should he bear his arms, if he were not his soldier?

Fourthly, The Christian hath his warfare appointed him, and his enemies discovered to him, and is commissioned (with his spiritual weapons and armour) to conflict with them. The Lord Jesus Christ hath commissioned every christian to enter the combat with all his enemies, whether foreign or domestic, whether external or internal, whether secret or open. There is no general in the world can have a more ample and universal commission, than that which the Lord Jesus hath given to every Christian.

First, There are foreign and external enemies, which are without the Christian, and they are to be reduced unto these four heads:

1. The prince of the world.
2. The men of the world.
3. The lusts of the world.
4. The things of the world.

First, \* There is the prince of the world, the great dragon, the old serpent, called the devil, and Satan: the captain general of the hellish militia, that makes war against the Lord Christ, and his church; and every Christian hath a plenary commission to enter the list, and engage and fight those principalities and powers, those spiritual wickednesses in high places. The devil bids defiance, and proclaims open war against Christ and Christians, and all Christians are commissioned to the best of their skill, and the utmost of their power, to put on their spiritual furniture, and to resist the devil, Eph. vi. 11, 12, 'Put on the whole armour of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities and powers, against the rulers of darkness of this world, against spiritual wickedness in high places.'

\* Rev. xii 9, Here are four sad Epethites given to this cruel enemy of the militant church.

Secondly, There are the men of the world, who are the subjects of this prince of darkness, the soldiers of this captain-general, the militia of hell, the auxiliaries of the devil, the seed of this old serpent.

They have the same enmity in their natures against Christ and believers, that is in the devil. John viii. 44—‘Ye are of your Father the devil, and the lusts of your Father you will do, he was a murderer from the beginning.’ Now the Lord Jesus hath commissioned every Christian (with his spiritual weapons) to conflict with them, and to \* contend earnestly for the faith which was once delivered unto the saints; for there are ungodly men crept in unawares, &c. Ungodly men that do oppose truth and holiness; and with these (like valiant soldiers) they must contend earnestly, they must hold fast truth and holiness, let the men of the world be never so much enraged against them, to hate, malign, and persecute them.

Thirdly, There is the lusts and wickedness of the world. ‘The whole world (saith John the apostle) lieth in wickedness,’ 1 John v. 19. And as the whole world of the unregenerate lieth in wickedness, so there is much of that wickedness also, that lieth in, and dwelleth in the heaven-born ones themselves; they have their ‘lusts that war in their members;† and the believer is to oppose and resist all sin in the highest degree. Not only to avoid evil, but the very appearance of evil. The word signifieth a shape or representation of a thing, rather than the thing itself. The shape or image of sin is to be avoided as a dangerous enemy, whether extrinsical or intrinsical, whilst it is but in the embryo, in the bud or blossom; when sin is but in its appearance, every Christian is to appear against it.

Fourthly, There are the things of the world, both adverse and prosperous; the one against the Christian by threats, menaces, and dismal frowns; and the other by treacherous smiles, and fawning insinuations; and both these are dangerous enemies to a Christian. The Apos-

\* Epagonizomai. Jude 3, compared with v. 4. It imports an hot and violent fight, and instant contention. Leighs Crit. Sac p 95.

† Jam iv. 1 Strateuomenon, Quum de duce exercitus dicitur, est expeditionem suscipio, est bello invado, quum de milite significat, milito. Eidos ponerou.

He musters up a whole army of these; Rom. viii. 35, 36. The afflictions, crosses and persecutions of the world, as being got into the open field, and drawn up in battalia against believers. 'Tribulation, distress, persecution, famine, nakedness, peril, sword, killing all the day long, and being accounted as sheep for the slaughter.' The Lord Jesus, the Captain-general of our salvation, was pursued by the afflictions of the world. Isa. liii. 3, 'He was a man of sorrows, and acquainted with grief;' and herein he did lead the van, 1 Pet. ii. 21, and left an example, that Christians should follow his steps.

And for the prosperous things of the world, they have their hooks and snares hid under their pleasant baits; and their flatteries and allurements are more dangerous than the former, because they lie more occult and secret; they come like Judas with their *Hail Master*, and betray: And like Delilah to Samson, to fawn and flatter on them, to find out their strength, and cut it off. The honours, and pleasures of the world, have their snares and stings. 1 Tim. vi. 9, 'They that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in perdition and destruction.'

This is that part of the world that the devil tempted the Lord Jesus withal, when he shewed him all the kingdoms of the world, and the glory of them. And so the devil and corruption works by these to duck-coy and ensnare the saints. Many sinners are utterly destroyed by worldly prosperity. Prov. i. 32, 'The prosperity of fools shall destroy them.' And whereas adversity (with Saul) slayeth his thousands, prosperity (with David) slayeth his ten thousands. It destroyeth the wicked, and it pierceth, woundeth and endangereth many a saint.

Fifthly and lastly, Every true Christian is under the absolute and indispensable command of the Lord Jesus Christ. When he commissioned his disciples to preach and baptize, they were to teach, That all Christ's commands should be observed, Matt. xxviii. 19, 20, 'Teaching them to observe all things whatsoever I command you.' John xvii. 8, 'I have given them the words which thou gavest me, and they have received them.'

Some have defined a soldier to be one that is out of his own command, and out of his own dispose; but is at the command and dispose of another; and so is the Christian, he is not at his own command and dispose, but under the command of Jesus Christ. 'And ye are not your own,

For ye are bought with a price, 2 Cor. vi. 20. He bought and redeemed all true believers with the price of his own blood, to his own service; and so he commands them upon account of the title he hath to them, and the interest he hath in them. He hath more than the creation-right unto them, they are his by purchase; the Lord Jesus hath redeemed them from the miserable bondage, captivity and slavery of sin and Satan, that they should be his own, and serve him for ever. 'That we being delivered from the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life.'

Much more might be said, for proof and demonstration of the truth of the doctrine; but sum up the particulars of what hath been said, and the total will amount to enough to pass this for an undoubted truth, That every true Christian is a soldier of Jesus Christ.

I shall come now to improve and apply the doctrine. And I shall speak but to one use of this doctrine, and so pass to the next:

Which shall be to exhort Christ's soldiers to observe his words of command, and to acquit themselves as good soldiers of Jesus Christ.

*The first word of command.*

Put on, and handle your spiritual arms. This is the first word of command in military discipline, and this is the first of command of Jesus Christ, your great Commander and Captain-general, that I shall press upon you. And take it in the scripture-dialect and form of sound words, as the Apostle hath it, Eph. vi. 11, 13, 'Wherefore take unto you, and put on the whole armour of God.' Put on all your spiritual furniture, every grace of the spirit, not only in the habit, but in the exercise, life and power: Do not think it enough that you put on the habits of grace; you must put on, and handle grace in its exercise. A soldier is but little the better that he hath arms delivered him, if he do not handle them, and use them; and so it is with a Christian.

And here let me mind you of these three things:

1. That you see that it be true armour of God that you do put on. There is a great deal of false counterfeit armour in the world, take heed that you be not cheated with it: There is the armour of common gifts, and common grace, which hypocrites put on and handle; but you

must put on special saving grace, that accompanies salvation; these better things, and things that accompany salvation, which the apostle speaks of; that is, those things that apostates and hypocrites never had, notwithstanding their splendid gifts, and raised parts. Ah christians! Look that you put on, and handle that faith which overcomes the world, which John speaks of, 1 John v. 4, 'And this is the victory that overcometh the world, even our faith.' Look that you take unto you the right shield, the right breast-plate, the right helmet, the right sword, &c. See that your works are wrought of God, that they are perfect before God; be sure it is the truth of God, and the holiness of God, Rom. xiii. 12, 'Let us therefore cast off the works of darkness, and let us put on the armour of light.' Take heed that you be not cheated with armour of darkness instead of armour of light; do not put on counterfeited grace for true: and the errors of anti-christ's forging, and human invention, for the true armour of God. No armour is safe, but what is of God.

2. Put on, and handle all your arms. Put on, and exercise every grace, and every truth; every grace of the spirit of Christ, and every truth of the word of Christ, is a piece of spiritual armour, and all must be put on; the whole armour of God must be put on; and therefore add one grace unto another, until you have put on all grace: 2 Pet. i. 6, 7, 'Add to your faith, virtue: and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.' Never leave adding, and putting on of grace, until you have put on and exercised all grace.

And so put on likewise every truth of God; cover yourselves with grace and truth, from top to toe: Satan is a skilful warrior, a cunning fencer, and he will make his play where he hath most advantage to harm you: If the helmet be not put on, a soldier may be wounded in the head, and if the breast-plate be not on, the christian may be wounded at the heart. Put on every truth, and every command of Jesus Christ, and herein you will acquit yourselves the soldiers, yea the friends of Jesus Christ. 'Ye are my friends if you do whatsoever I command you.' Yield the same subjection to Jesus Christ, as the centurion's soldiers did to him, Matt. viii. 9, 'And have soldiers under me, and I say to one, Go, and he go-



eth; and to another, Come, and he cometh; and to my servant, Do this, and he doth it.' O brethren and soldiers of Christ! do you likewise be at the beck and check of Christ; receive and obey every truth of Christ, that the Lord Jesus may not complain of you, as he did of those complimentary professors; 'And why call ye me Lord, Lord, and do not the things that I say?' Luke vi. 46.

Thirdly, Put on, and use every piece and part of your spiritual armour, in its right and proper place; you have armour for every part completely fitted, (where you have need to wear it, and use it) and for every time and occasion when you have need to exercise it. Put on and exercise every grace in its proper place and time, this is the duty, the beauty, and safety of Christ's soldiers; Rom. xii. 12, 'Rejoicing in hope, patient in tribulation, continuing constant in prayer.' Sometimes a christian hath need to exercise one grace, and sometimes another; and sometimes divers graces at once.

Sometimes faith is the bearing and most necessary grace to be used; and above all you must put on faith, 'the shield of faith,' Eph. vi. 16; above all, the shield of faith must be put on. Sometimes patience, and then you must in patience possess your souls. Sometimes both, and then, 'Here is the patience and the faith of the saints,' Rev. xiii. 10. Sometimes love is the bearing grace, and then the commandments of Christ are made easy, 1 John v. 3. Sometimes the grace of joy is most proper, and sometimes godly sorrow. 'If any among you be afflicted: let him pray. Is any merry? let him sing psalms,' James v. 13. And so put on and exercise every truth of Christ in its proper place and season. 'A word fitly spoken, is like apples of gold in pictures of silver,' Prov. xxv. 11. 'I have many things to say unto you, (saith Jesus Christ to his disciples) but ye cannot bear them now,' John xvi. 12. How did the Lord Jesus make use of one truth after another, in their places and seasons! Matt. iv. from verse 4, to the 11. When the prince of this world made an onset on him, how did he answer every temptation, with a suitable \* *Scriptum est?* He put on truth in its proper place and season, and so overcame the devil: And so the soldiers of Christ must

\* It is written.

exercise and use the sword of the Spirit as their Captain-general hath shewed them. Ah christians! put your graces in exercise in their proper places; and so put on, and exercise truth in its proper place: Put on truth in the heart as well as in the head; the heart is the most proper place for the word of God. 'The word must be received into good and honest hearts,' Luke viii. 15.— Ah Christians! 'Let the word of Christ, and the grace of Christ dwell richly in you.' And this is the first word of command which (from Jesus Christ) I press upon you.

*The second word of command.*

Set your watch, and keep it strict. This is another of Christ's words of command. How often is Jesus Christ inculcating this word of command, and christian duty upon his disciples and soldiers? Much of a soldier's duty lies in watching; and so do much of a Christian's — Mark xiii. 33, 34, 35, 37. There is watching prest on in all these four verses, Watch, watch, watch, 'And what I say unto you, I say unto all men, Watch.' A man cannot be a good soldier without watching; neither can he be a good christian without watching. Oh the much watching-work that Christ's soldiers have appointed them! There is watching required to every duty, and in every duty. Sometimes it is 'Watch and pray;' sometimes 'Watch unto prayer;' sometimes it is 'Watch and pray always;' sometimes it is 'Watch in all things,' Matt. xxvi. 41. 1 Pet. iv. 7. Luke xxi. 36. 2 Tim. iv. 5. But I shall amplify this duty a little in a few particulars, that you may see what need there is of it.

*Watching required unto every duty.*

First, There is a watching required unto every duty, that be not neglected. *Watch unto prayer*, as before; and there is reason for watching unto every other duty, as there is for that; and then there is *watching in prayer*; and so there is the same required for every other duty.

All duties must be watched unto for the matter of them, that they be performed; and then we must watch in them, that we perform them in a right manner.

*Many enemies to be watched.*

Secondly, There be many enemies to be watched against, both foreign and domestic, external and internal.

*Foreign enemies must be watched.*

First, Foreign enemies from without must be watched against.

*The devil to be watched against.*

1. The devil, that formidable, cruel, malicious, subtle enemy must be watched diligently; for he is always watching, waiting, and seeking to devour. 1 Pet. v. 8, 'Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.\*' He was for winnowing of Peter, for buffeting of Paul, and was so bold as to set upon the Lord Jesus himself; he hath his fiery darts to cast, his empoisoned arrows to shoot, and all kinds of stratagems and devices to destroy souls; how subtilly did he deceive our first parents, when in a state of innocency? and ever since it hath been his great work to destroy souls: Ah soldiers of Christ! be sure to stand on your watch-tower, and set out your sentinels, keep out your scouts and perdues, that you be not hurt by the twiles, temptations, injections, or machinations of the old serpent the devil; he will use both force and flattery to do you mischief, and therefore be sure to watch against him.

*The wicked of the world to be watched against.*

2. The wicked of the world do call for your watching; for they watch for your haltings to do you a mischief, and to dishonour Christ. 'The wicked watcheth the righteous, and seeketh to slay him.' Oh! watch and walk so, that your enemies, with their most critical observation, may have no just occasion to speak evil of you, or to calumniate or accuse you, but in the things of your God, as was said of Daniel, Dan. vi. 5. You must need keep up your watch exceeding strict, in reference to divers sorts of wicked men; some of them watch and wait to reproach and persecute; others there be that lie in wait to deceive, to poison you with error and wickedness, to seduce you from the pure doctrine and ordinances of Jesus Christ. Eph. iv. 14, 'That we be no more henceforth children tossed to and fro, and carried about with

\* You may see abundantly, what cause we have to watch this enemy, in Mr Brook's excellent treatise of his Precious Remedies against Satan's Devices.

† What was said of Marcellus the Roman general, may be truly said of the devil, 'that he cannot be quiet—*"Nec victor, nec victus"*—Neither conquered, nor conqueror' Eph. vi. 11, *Metheoiaia* inwardly the word signifies artificial, crafty conveyance of matters, winding up and down, and turning every way to get the greatest advantage.

every wind of doctrine by the slight of men, and cunning craftiness, whereby they lie in wait to deceive,' Mat. x. 17, vii. 15. Beware of men, (saith Christ) beware of false prophets. Soldiers of Christ, watch and beware because of wicked men. 'Blessed is he that watcheth and keepeth his garments,' Rev. xvi. 15.

*The things of the world must be watched.*

3. The things of the world must be watched, whether adverse or prosperous.

1. The adverse things of the world must be watched, that they do not surprise us when they come, nor sink us when they fall upon us. Job was good at watching this way, Job iii. 25, 'For the thing that I feared greatly, is come upon me; and that which I was afraid of is come unto me.' Afflictions and persecutions must be watched, that we be not offended when they arise. We read in the parable of the sower, that the stony ground is he that heareth the word, and anon with joy receiveth it, but when persecution or tribulation ariseth because of the word, by and by he is offended, Matth. xiii. 20, 21. 'And blessed (saith Christ) is he, whosoever shall not be offended in me,' Mat. xi. 6. And blessed is he that so watcheth, as not to be offended in Christ when afflictions and persecutions come on.

2. The prosperous things of the world must be watched, that they do not beguile and betray the soul. If Moses had not kept up a strict watch against the dangers of worldly prosperity, he could never have made such an honourable and honest retreat from them to save himself harmless from them, as we find he did. Heb. xi. 23, 24, 25, 'By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter; chusing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season,' &c. If he had not kept up a strict watch, he could never have made such a blessed choice, and made such an honourable retreat. As soldiers of Christ! watch against all worldly prosperity, for it is for your lives; how many have been pierced through by it with many sorrows? how many hath been drawn into a 'snare, and many foolish and hurtful lusts, which have drowned men in perdition and destruction?' 1 Tim. vi. 9 Watch therefore against all the prosperous things of the world. When Basil was tempted with money and preferment, he answered, 'Give me

money that must last for ever, and honour that may eternally flourish.' Galeasius, when under the like temptation, notably answered, 'Their money perish with them, that accounts not one day's communion with Christ better than all the world.'

*The lusts and wickedness of the world must be watched against.*

4. The lusts and wickedness of the world must be watched against, whether external or internal; whether corporal or spiritual: How can lusts and wickedness be shunned; how can we 'escape the corruption that is in the world through lusts,' (as the apostle hath it) if it be not watched? Remember always that word of the Lord Jesus to his disciples, 'Watch and pray, that ye enter not into temptation,' Mat. xxvi. 41.

*Domestic enemies must be watched.*

Secondly, Watch especially your domestic enemies, for they are the worst and most dangerous. Sin is a wretched treacherous inmate, an enemy got into the soul; and it is always working to do us hurt. 'For the flesh lusteth against the spirit,' &c. Gal. v. 17. 'Abstain from fleshly lusts which war against the soul,' 2 Pet. i. 4. Verily there is much need of watching ourselves, and praying with that godly ancient, *Libera me, a malo isto homine, me ipso*—'Lord deliver me from that evil man, myself.' The nearer an enemy is, the more dangerous: The thief in the house hath more need of watching, than those more remote. There is need of a world of watching in this microcosm, this little world, the isle of man: Oh the many ports and parts that are to be watched, the many guards that are to be kept, the many centinels that are to be set forth! there are out-guards to be watched, and in-guards to be watched; all the members and senses of the body, all the powers and faculties of the soul must be watched; every passion and every lust must be watched, if ever a christian will dwell safe. All the senses and members (as so many guards) have need of watching, that sin do not go in or out at them, or be acted by them.

*The eyes must be watched.*

1. There must be a strict watch set, and sentinels put forth at the eye. How did sin enter our first parents at the eye, looking on the beauty of the fruit? How dangerously did David fall, for want of watching his eyes? How did the beauty of Bathsheba open a passage through

the eye, for adultery to insinuate itself in first, and murder to march master? We read in scripture of an 'evil eye,' Deut. xv. 9, of an 'envious eye,' of a 'proud look,' Prov. xxiii. 6, of 'eyes full of adultery,' &c. 2 Pet. ii. 14. And then is there not need of watching this gate? Job xxxi. 1, 'I made a covenant with mine eyes,' &c.

*The tongue must be watched*

2. And so the tongue must be watched. David kept a watch upon his tongue; and least his own watch should not be strict enough, he desires the Lord likewise to set a watch at that passage, that no iniquity might sally out, Psalm xxxix. 1. 'Set a watch (O Lord) before my mouth, keep the door of my lips,' Psalm cxli. 3. If for every idle word (as the Lord Jesus tells us) we must give an account in the day of judgment, Mat. xii. 36—If we are forbidden all evil speaking, and that our words should minister grace unto the hearers, 1 Pet. ii. 1; Eph. iv. 29—If there be those that watch us so exactly to make men offenders for a word; and if the tongue be a fire, James iii. 6, and a world of iniquity, (as the apostle said) then there is need of a world of watching about the tongue.

*The ear must be watched.*

3 The ear must be watched, that is a passage where sin doth enter the soul. As the tongue must be watched that it be slow to speak, so the ear must be watched that it be swift to hear, James i. 19. 'Take heed (saith Christ) what you hear;' and 'take heed how you hear,' Mark iv. 24, Luke viii. 18. The ear must be shut and barricadoed against all sin and vanity, and open wide to receive every truth, and whatever the Lord doth speak to us. 'He that hath an ear to hear, let him hear, what the Spirit saith unto the churches,' Rev. iii. 6.

*The hands and feet must be watched.*

4. The hands and the feet must be watched. The scripture tells us of hands that are *full of bribes and blood*, &c. of feet that be *swift to shed blood*. The feet must be watched whither they go; and the hands must be watched what they do. The scripture-bishops must watch that they be no *strikers*, as some that call themselves bishops. And that they *lay hands suddenly on no man*, either the novice, or the profane, as others of them do, that have neither true grace, or ministerial gifts.

As these out-guards must be watched, so there are likewise in-guards to watch. Soldiers of Christ, there

are these two in-guards that we must set a strict watch at: viz. the head, and the heart; the intellectuals and the affections.

*The head must be watched.*

1. The head, the intellectuals must be watched, that error and speculative wickedness go not in, or abide in the understanding. The understanding must be kept pure and chaste; speculative wickedness much be watched, and kept out of the head, lest it should march from thence into the heart; which is the common road of sin. If the understanding be not watched, Satan will quickly make the head his shop to forge contemplative wickedness, and we shall grow vain in our understanding.

*The heart must be watched.*

2. The heart must be watched: that is the main-guard; faith is the shield which above all other pieces of armour must be put on; and so the heart is the main-guard, which above all other guards must be watched; if that be taken, all is taken; and if that be lost, all is lost. It concerns your life to keep a strict watch on your hearts. Prov. iv. 23, 'Keep thy heart with all diligence, for out of it are the issues of life.\*' Those soldiers had need look about them, that have many enemies, and the worst of enemies get into the midst of their garrison: And thus it is with every christian; there are many enemies in arms in their very bowels; and the worst of enemies;† there sin and grace is wrestling and struggling like the twins in Rebecca's womb, in all the powers and faculties of the soul; there be the seminals and principles of all these lusts mentioned, Matth. xv 10, (in the very heart) and if they be not watched, they will sally out, and march one after another. 'For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.' What a file of enemies doth the Lord Jesus mention here! evil thoughts, like frontiers or file-leaders, put before, and blasphemies as bringers up of the rear. Oh Christians! Soldiers of Christ! Is here not need of watching, if the case stands thus? Oh how should chris-

\* 'Quod cor non facit, non fit.' What the heart doth not in religion, is not done

† When Chrysostome was threatened by Eudoxia the empress, (saith he) Go tell her, ' (Nil nisi peccatum timeo)' I fear nothing but sin. Nothing is to be feared and watched, as sin in the heart.

tians, like sentinels, examine their thoughts, and all that go in and out, to know who they are for, and what is their business, whether they be for Christ, or for Satan and the world.

3. There is need of watching, because your Captain-general will come the round himself, and behold all your postures: He will come himself, and try your sentinels, and see what watch you keep, and what readiness you are in. And hence he doth press this duty of watching (frequently on his soldiers) because himself comes, and will come like a round at an uncertain time, to try them.—

\* Take ye heed, watch and pray, for ye know not when it is that the Son of man will come, whether at even, or at midnight, or at the cock crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch.' What soldier will be careless and sleeping, when his general intends to go the round himself? It is a great crime in military discipline, for a soldier to sleep on his watch. I have read of one commander that stab'd his soldier to death, in the same place as he found him sleeping; and looked upon it as an act of justice, to leave him as he found him. *Mortuum inventi, mortuum reliqui*, 'I found him dead in sleep, and left him but asleep in death.' Oh Christians! if your commander will not deal so severe with you, yet you may be sure, that the devil would be glad to take you at such an advantage (if possible) to destroy you for ever; he lies in wait for this very purpose, 1 Pet. v. 8, 'He seeketh whom he may devour'.

. *The third word of command.*

Observe the word that your Commander hath given you. It is a duty of great importance for soldiers to keep the word: But it is of much more concernment for the soldiers of the Lord Jesus to keep his word; their lives are concerned in keeping of it; blessedness is pronounced and entailed to keeping of the word. 'Blessed are they that hear the word of God, and keep it,' Luke xi. 28. What an honorable commendation was that, which the Lord Jesus gave the disciples to his Father? Job xvii. 6, 8, 'And they have kept thy word. For I

\* Christ's coming will be secret, like a thief in the night.—Mark xiii. 33, 34, 35, 36. The wise virgins, as well as the foolish, are subject to be found slumbering and sleeping, when Christ shall come at midnight to behold them.



have given them the words that thou gavest me, and they have received them.' Ah soldiers of Christ! your great safety will be in keeping Christ's word: Keep the word of Christ, it will keep you, and Jesus Christ will keep you in an evil day. Rev. iii. 10, 'Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation,' &c. This church of Philadelphia did keep the word of Christ, when it was the word of his patience; when many did strive to wrest it from them, and when it cost much patience to keep it. Oh christians! keep the word, although it may be the word of Christ's patience.

*The fourth word of command.*

Keep your ranks and files, the places and stations wherein your great Commander hath placed you. Military discipline doth appoint every officer in the army his proper place; and every private soldier to abide in the same rank and file, and place where he is put by his commander; and none may alter their station, nor alter their postures upon their own private account: And the Lord doth require the same order to be observed in the militant church. 'Let every man wherein he is called, therein abide with God,' 1 Cor. vii. 24. The private soldier may not take upon him to command without a commission; nor may an officer quit his command when it pleaseth himself; such preposterousness would quickly breed confusion in an army; and so it will prove of like ill consequence in the church of Christ. The commander in chief may prefer or degrade his soldiers as seemeth good to him; but they may not, he cannot dispose of himself. When David was called from keeping the sheep, to govern Israel, God's flock; when Peter, Andrew, James and John are called from being fishers, to be fishers of men, (preachers of the gospel) the one must leave his flock, and the others their boats and nets, and take their places to which they are called: if Mathias be called into Judas his place, Acts i. 26. He must then advance; if Stephen, Philip, Prochorus, &c. Acts vi. 5, be called to be deacons, they must then take their places. That God who hath placed such order among the other creatures in heaven and earth, if the sun, moon, and stars keep in their own spheres, and move in their own orbs; if the sea hath its bounds and limits set, beyond which it may not go: can it be imagined that the church of Christ

should be a more disorderly piece, than the inanimate and irrational creatures; the church of Christ is his mystical body, and all believers are so many members of that body; and there is the same order in the mystical, as in the natural body, every member in his proper place, and for their proper use.

*The fifth word of command.*

**Keep with your colours** It is punishable by martial law, for a soldier to lie behind, or straggle from his colours; but death without mercy to depart quite from them: And so it is the same here by the royal law, of the Lord Jesus, he will knock and lash his soldiers that lie behind and straggle, and condemn those to death without mercy that depart from him, in leaving his truth, his ordinances, his profession, so as never to return.

Peter was made to weep bitterly for his stragling, Matt. xxvi. 75. Christ's colours are displayed, and hung forth no where but in the field of his own pure gospel ordinances, and held forth by none but his companies; his own gospel-truths are the colours that he would have his soldiers and companies follow.\*

The church was careful to keep with her own company, and with the true colours, Cant. i. 7, 'Tell me (O thou whom my soul loveth) where thou feedest, and where thou makest thy flocks to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?' The church would not turn aside into other companies, and other flocks called here the flocks of Christ's companions, which many learned interpreters understand to be the companies of false prophets, and false Christs, which shall come in Christ's name, and say, 'here is Christ, and there is Christ, and shall deceive many,' Matt. xxiv. 5, 23, 24. Brethren, the devil, false teachers, and impostors have their counterfeit and false colours to display, but take heed that you do not follow them, but keep with your own captain's colours. It is usual for pirates to carry false colours to deceive the innocent mariners, they have their English, French, Spanish, and Dutch colours, &c. the better to colour and cover their wicked designs: so there are false prophets and de-

\* Fabius Max. caused the hands of all those who had fled from the Roman standard, to be cut off, as a terror to all faint and cowardly soldiers. Val.

ceitful workers, who transform themselves into the apostles of Christ; 'and no marvel (saith the apostle) for Satan himself is transformed into an angel of light,' 2 Cor. xi. 13, 14, 15. \* He will, as it were, put on a surplice to cover his error, and pretend to innocency and purity, under his irreligious formalities. Therefore (saith he) it is no great thing if his ministers also be transformed as the ministers of righteousness. The apostle tells us, 2 Thess. ii. 9, 10, 'That the coming of Antichrist, the man of sin, shall be after the working of Satan, with all power and signs, and lying wonders, and with all † deceivableness of unrighteousness in them that perish.' Ah Sirs! if there be such false, counterfeit, deceitful colours (false flags) in the world, doth it not much concern you to keep with the true colours, and true companies of Jesus Christ, and to take heed of stragling from them? The Lord Jesus asserts it to be the property of his sheep, that they will not hearken to the voice of strangers nor follow them; but will hear his own voice and follow him, Job x. 5, 27. And this brings me to the sixth word of command, and christian duty, which is, To follow your leader.

*The sixth word of command.*

Follow your leader, march after your commander.—How often is this both commanded and commended by the Lord Jesus? How often hath the Lord Jesus his, 'Come after me, and follow me?' And there is no being true disciples, servants, or soldiers without following of him. He tells men, that if they will list under him, they must resolve to follow him, or else they are not for his service; and not only to follow him for a start, or a day, but they must follow him constantly and daily. 'If any man will be my disciple, let him take up his cross daily, and follow me,' Luke ix. 23. This is one of the great commands of your Captain-general; and he that will not follow the Lord Jesus is unworthy to bear the name of a christian, or of a soldier of Christ. We read Rev. xiv. 1, 2, &c. of a great army of a hundred forty and four thousand (a certain put for an uncertain) that did follow the Lord Jesus. These are they that follow the lamb whithersoever he goeth, &c.

\* Dolios, dolosus, subdolos.

† Apate, fraus, seductio.

Follow him through difficulties and dangers; follow him to the prison, and to death, as Peter resolved to do; follow him where, and when hypocrites and apostates leave him. We read, John vi. 66, of the drawing back of many carnal professors; take heed that you be not of that number, but follow Jesus in all weathers, fair or foul; in all paths, whether dirty or clean; follow him in all his ordinances, in all his providences, and at all times follow him fully, faithfully, and finally; and take that blessed encouraging text from Christ's own mouth, John xii. 26, 'If any man serve me, let him follow me: and where I am there shall also my servant be. If any man serve me, him will my Father honour.'

*The seventh word of command.*

Give battle to, and fight manfully your spiritual enemies. As for your corporal enemies that can but kill the body, and afterwards have no more that they can do; Christ hath given you another rule, Matt. v. 44, 'But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you.' But spiritual and soul-enemies, you must resist and destroy to the utmost of your skill and power, and put on the greatest resolution against them. The Devil must be resisted steadfastly in the faith, he seeketh whom, and how he may devour; and christians you must do your utmost to oppose and resist him; wrestle with all your might, and with all your skill, with these 'principalities and powers, and spiritual wickednesses in high places.' And for sin and corruption, against those you must fall on with might and main; here you must show no mercy; you must give no quarter; with those you must have no truce of peace; in fighting against your lusts, you must spare neither Agag the king, nor the best of the spoil:\* if you spare them (as Samuel said unto Saul) the Lord will not spare you; one, and all corruptions must be put to the sword; the Agags, the king-sins must be hewed to pieces; you must draw forth the sacrificing-knife, and kill your beloved

\* At the battle of Newport, the prince of Orange having the Spanish army before him, and the sea behind him, spake thus to his soldiers, "If you will live, you must either eat up these Spaniards, or drink up the sea." Christ's soldiers, have sin within them, and the devil without them, and if they will live, they must conquer these sins, and overcome this devil.

**Isaacs:** The right hand sins must be cut off, and the right eye sins must be plucked out, Matt. v. 29; the whole body of death must be destroyed; that henceforth we should not serve sin, Rom. vi. 6. Ah christians! soldiers of Christ! keep up your conflict with sin, and kill sin; you must kill, or be killed; if you do not kill sin, certainly sin will inevitably destroy you: 'Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affections, evil concupiscence, and covetousness, which is idolatry.' It is storied of Julius Cæsar, That after he had escaped death by the spears and swords abroad, was killed at home with bodkins at last.— Ah christians! if you keep alive but a little sin, a bodkin-sin may kill you at last, and how doleful and sad a death will that be! Some secret, or less observable sin (as covetousness, pride, hypocrisy, heart idolatry, &c.) may kill and undo thee for ever, after thou hast escaped the common pollutions of the world, that are more obvious to every eye. You must fight one and all, else you are unworthy to be called Christ's soldiers. Alexander had a soldier called by his own name, who was a coward, and saith Alexander unto him, either fight, or disown thy name. Either fight, or disown your name of christians: Oh then, 'Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called,' 1 Tim. vi. 12.

*The eighth word of command.*

Stand fast, and make good your ground. It is of a dangerous consequence for soldiers to give ground in battle; it is seldom that they make good their retreat to their own advantage; routing and confusion are commonly the issues of retraining. There are three words of command in military discipline, which Christ Jesus never gave forth, nor never will to his soldiers, viz Face-about, Counter-march, Retreat\* There is not a Face-about, nor a Go-backward in the whole Bible: but stand fast, be stedfast, and go forward, this is presently preste and commanded. How (soldier-like in military terms) doth the apostle express himself, 1 Cor. xvi. 13, 'Watch

\* The motto of Christ's soldiers should be like the motto of the city of Venice, "Nec fluctu, nec flau movetur." Nor winds, nor waves can stir her. Nothing should make them give ground, or drive them hack.

ye, \* stand fast in the faith, quit you like men, be strong.' It is observable, that among all the pieces of Christian armour, mentioned Eph. vi. 14. 15, &c. there is no piece of armour for the back; there is a helmet for the head, and shoes for the feet, and double armour for the breast, there is the breast-plate of righteousness, and the shield of faith upon that again, and the shield can be moved from place to place as occasion requires, any where to save and preserve the fore parts, but you cannot use it behind; you have armour enough to go forward, and face your enemies; you have double armour for the breast, but none for the back, to preserve you, if you face about and go backward. If ever your captain had intended you should retreat, he would have provided armour for that purpose; therefore keep the ground you have already gotten, and get as much as you can: 'Hold fast (saith Christ to the church of Philadelphia) that which thou hast, that no man take thy crown;' if you keep your own, you will keep your crown. The Lord Jesus will not admit of going back, nor of looking back. Luke ix. 62, 'And Jesus said unto him, no man having put his hand to the plough, and looking back, is fit for the kingdom of God.'

Brethren, let me a little amplify this in a few particulars.

1. Keep the ground you have gotten against Satan's temptations: he will follow you every step, he will be encroaching on you, and pursuing of you;† and therefore, as the apostle saith, Eph. v. 27, 'Give not place to the Devil.' Keep up your conflict, and the Devil cannot hurt you.

2. Keep the ground you have gotten against corruptions, keep your feet upon the neck of your lusts, lest they revive and rise again;‡ a little spark may quickly

\* *Stekete*; A speech borrowed from them which stand upon their guard, or watch in their rank where they are set; like unto good soldiers which must give no ground, but keep their standing, who must stand in their ranks and fight valiantly where their captain has set them, not shrinking a foot. Symps. Lex

† The Devil pursued his enterprise at first, till Adam lost all his ground in Paradise.

‡ Some soldiers when but slightly wounded, will lie counterfeited among the dead and wait an opportunity to rise up to resist and kill.

produce a great flame, if you do not keep it from kindling. Corruptions may seem to be dead, when they are but in a swoon, and may quickly stand up and resist you.

3. Stand fast, and keep the ground you have gotten in external conversation, holiness and righteousness, whether in reference towards God or men.

First, In reference to God's worship and service, whether natural, or instituted; do not lose ground where the light of nature doth dictate, nor where the law of Christ doth command, whether secret in your closets, or private in your families, or more public in the churches of Christ, and assemblies of the saints.

1. Hold fast, and keep the life and vigour of your spirits in love and zeal, to all the worship and service of God; take heed that ye suffer not the edge of your affections to be blunted, and their heat to be cooled; if you give ground there, you will keep it no where, but will grow luke-warm,\* and indifferent in the ways of God. If a soldier let down his courage, he is more apter to run away, than to stand. If christians keep not up spiritual courage and zeal in Christ's service, they are in danger of apostacy. Apostacy begins in the declining of affection; there is first backsliding, and then going back, and afterwards running away; and backsliding begins in the heart. 'The backslider in heart shall be filled with his own ways:' Ah christians! take heed of heart declining, and heart backsliding: hold fast and make good the ground within you: The way to lose our first profession, is to lose our first love.

2 Make good the ground you have gotten in gospel-purity, against superstitious and invented worship. Hold fast the purity of gospel worship, without admitting of sinful mixtures. The true worshippers (saith the Lord Jesus) shall 'worship the Father in spirit and in truth,' John iv. 23, 24. Stand fast, and hold your ground in the true instituted and commanded worship of God; do not give ground in the least to the corrupting, or alteration of it, either for matter, or for manner: remember how dear it cost the sons of Aaron, Nadab and Abihu (though the priests of the Lord) for their strange fire, it cost them

\* Christ threatens to spue luke-warm professors out of his mouth; and when Christ spues them out, the Devil is the dog that licks up the vomit, Prov. xiv. 14.

their lives in the place; they died (as it were) like soldiers in the field, for giving ground in this particular.—‘They offered strange fire unto the Lord,’ saith the text, ‘which the Lord commanded not.’\* You must have a command from God for all that you do in his worship and service, and that is indeed divine worship and service, because of divine institution; take heed then, of retreating back to human and common service: common fire must not be added to divine incense. The Lord sharply reproveth the idolatrous Jews, not only for the eating of swines flesh, but also for having the broth of abominable things in their vessels, Isa. lxxv. 4. It may be you will keep your ground, you think, against more gross idolatry, as down right Popery, as images, crucifixes, beads, invocation of saints, &c. † you will not eat such swines flesh; but it may be you go back so far, and yield so much ground, as to sup of the broth of abominable things; but you must eat neither flesh nor broth. Nay, you must not have it so much as in your vessels, or in your houses; God would not have his people in the smell, or near the broth of abominable things. We read Rev. xiii. 8, that the whole world wondered after the whore, the generality of the world they apostatised, and were defiled with that mystical whore, that filthy beast, and were defiled with her filthiness; yet then there was a great army of chaste believers, that would not yield to this Babylonish whore in the least, and would not receive the beastly mark, neither in their foreheads, nor in their right hand; they would have nothing to do with the beast, but stood their ground with the Lamb, ‘They stood with the Lamb upon the Mount Sion, and bore the Father’s name on their foreheads, and were not defiled with women, but followed the Lamb whithersoever he went,’ Rev. xiv. 1, 2, 3, &c. Ah christians! soldiers of Christ! hold your ground with this blessed army of confessors and martyrs; though others give ground to Antichristian worship yet do not you:

\* Levit. x 1, 2, Remember Lot’s wife Beware of looking back to that thing that displeaseth God: and nothing more displeaseth God, than idolatry, that is, false worshipping of God, otherwise than his word commandeth.

† Seeing God hath allowed you a good soldier in the forward; play not the coward, neither draw back in the rear-ward. Mr Glover in his letter to his wife. Act. and Mon. vol. 3, p. 423.



‘And be not partakers of Babylon’s sins, lest you be partakers of her plagues;’ but stand foot by foot with the Lamb, and you will stand safe.

3. Stand fast, and keep the ground you have gotten in gospel-liberty, as well as in gospel-purity; the way to lose ground in gospel-purity, is to let go your hold in gospel-liberty. \* Gal. v. 1, ‘Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.’ Put on no yoke, but the yoke of Christ, in the worship of Christ.—It cost Christ dear to make you free from legal yokes of shadows and ceremonies, the price of his own blood; and if Christ hath purchased it so dear, do not be prodigal of it, to let it go. ‘Ye are bought with a price, be not ye the servants of men,’ 1 Cor. vii. 23. Oh! do not you subject yourselves to the wills of men, nor the lusts of men, in parting with any gospel and spiritual liberty that Christ hath purchased; the Lord Jesus hath purchased a glorious spiritual liberty under the new testament, which believers had not under the old; then they were bound to the observation of the new moons, and many other days besides the Sabbath; to the observation of meats and drinks, and ceremonial apparel; to a particular place of worship; to circumcision, &c. But now the Lord Jesus hath broken off this yoke from the necks of his disciples, which neither they nor their fathers were able to bear, Acts xv. 10. Now there must be no stress laid upon any garments or vestments, whether black or white, whether surplice, cassock, or gown. Now nothing that is wholesome for food, is forbidden a christian, all uncleanness is done away. Now ‘whatsoever is sold in the shambles, eat, making no question for conscience sake,’ (i. e. upon any religious account) whether it be fish-day, or flesh-day, whether it be in lent, or out, &c. Col. ii. 16. Let no man judge you in meat, or in drink, or in respect of an holyday, &c. 1 Tim. iv. 2, 3. Now the forbidding of meats, which are sanctified by the word and prayer is a doctrine of Devils. Now neither in this place, nor yet at Jérusalem, shall ye worship the Father: John iv. 21, 22, 23. But believers are left at liberty to worship the Father any where in spirit and in truth.—

\* If the little robber be suffered to creep in at the window, he will quickly let in the greater at the door.

Now another house is as holy as a cathedral ; therefore stand fast, and keep your ground in gospel-liberty.\* The Lord Jesus hath given power to none, to make any thing absolute and universally necessary, which himself hath made indifferent, and left to christian prudence and liberty : and therefore, with the apostle, let me tell you, and persuade you, ‘ brethren, you have been called unto liberty, only use not your liberty as an occasion to the flesh,’ Gal. v. 13.

Objection. But some will say, (as the case stands now) if we should keep the ground that we have formerly gotten in gospel-purity and gospel-liberty, then we should be guilty of schism, and unjust separation from the church ; and therefore we must give back some ground, and admit of some retreat to keep peace in the church.

Answer. This is a stone which I should not have turned, had it not lain so direct in my way, that I could not well pass it by : and I wish I may remove it with so much tenderness and truth, that it may not prove a rock of offence to any, whether master-builders, or precious living stones.

I shall answer it three ways, as briefly as I can, in a little room, and few words.

1. By way of premise.
2. By way of affirmation.
3. By way of concession.

1st Answer. In case the church be of a gospel-make, and that it bears a New Testament stamp for matter and form ; I shall with blessed Mr. Burroughs,† in his own words, say thus,

*What a gospel church is.*

“ That so long as there is a communion of saints im-  
bodied, holding forth the profession of all fundamental truths, and joining in all ordinances, as far as they are convinced, so long there is a church. Any communion of saints imbodied, holding forth the profession of all fundamental truths, and are willing to set up ordinances, so far as they know to be God’s mind, they should set them up ; this multitude though it should have abundance of corruptions, though many wicked are mingled amongst them, yet they are a church of God, &c.”

\* There can be no holiness in a place, except God put it there.

† His Exposition on Hosea ii. 1, 2.

\* Now if the church you intend, be such a church, (*viz.*) of a gospel-frame, of saints imbodyed, that have given themselves up to the Lord, and to one another by the will of God, to walk in all his holy ordinances : Although much corruption may be gotten into it, we should be very tender here, that we do not un-church ourselves, until God doth un-church us. For there was corruption got into the churches in the very primitive times.

† 2d Answer. If the church intended in the objection, be not such a church as is before premised, but a national church, consisting of divers millions of souls, some good, most bad ; some papists, others protestants ; some ignorant heathens, others downright atheists ; and all forced and pressed together, and made uniform by Spanish inquisition, heavy weights, or by English Marian hot disputes, and weighty arguments, *pecuniary mulcts*, imprisonments, banishment, confiscation of goods, slitting of noses, cutting off of ears, the rack, the gibbet, the fire, &c. If so, then I shall affirm, that this human, or rather inhuman force, is not the weapons of our warfare, (how mighty soever they be) and that such churches as these, are formed by acts of parliaments, but not the acts of Christ and his apostles, and so not of a gospel constitution — And here the case is abundantly altered from what it was before :

‡ First—Because Christ and his apostles did not force men by human laws, or external violence, to the true religion, and true worship, as the heathens did to theirs that was false ; Christ did not force men to bear the name of the Father written on their foreheads, as Antichrist

\* Visible saints embodied together, to enjoy communion with God, and one another, in all the ordinances of God, is a true church, although there may be much corruption found amongst them.

† And though there may be many good soldiers, yet they cannot be properly said to be a true company, except they be martialled together in military orders. Affirmatively Christ in his kingdom, he doth not appoint carnal weapons ; he gives not unto his church, weapons of the flesh, to make men believe whether they will or no.

‡ Mr Burroughs, his gospel-conversation, page 144. Christ and his apostles did only invite and persuade men ; not violently force and compel them to list, or keep under the gospel standard.

did force men to receive the mark of the beast on their foreheads.

Secondly—Because such a church as this, doth not agree with, and answer the definition and description of a true gospel-church.

Hear what orthodox Bucanus\* saith, both of the name, and of the nature of the militant church.

‘The word Church, is not absolute, but relative; so called in respect of God, who calleth men out of the world, into the kingdom of his Son, by the preachers of his word; and they which obey their calling, and come into the church, are called *Kletoi*, as it were *ekkletoi*, called by name, as may be seen in the salutations of Paul’s epistles, because no man doth truly join himself unto the church, of his own motion and instinct; but all, how many soever do come, are called of God.

‘And then for the matter and nature of a church, (saith he) It is a multitude of men elect, and effectually called from the world by the preaching of the gospel; and so of christians, or such as believe in Christ, and depend on him as their holy head, and do openly profess their belief on him, and do know and worship God by their belief, and by his word; reckoning also those that are newly instructed, and the children of the elect (and sometimes also, of hypocrites) although by reason of their young years they are not capable of vocation, or of the sacraments. Or it is a company of men dwelling every where, called by God from the corruption of all mankind, into the spiritual kingdom of Christ, by the voice of the gospel, severed and distinguished from other companies of men, by the hearing of God’s word, Rom. x. 14, by faith, by the sacraments, by invocation, by holiness, and by profession, which is grounded on Christ the corner-stone, that God may dwell therein, and may be therein worshipped according to the doctrine of the prophets and apostles for ever. John x. 4, 5, *My sheep hear my voice, not the voice of another.*’

And, as the whole militant church is thus called and separated out of the world by the word of Christ, and Spirit of Christ, voluntary to come in under his banner; so likewise every particular church and company of

\* His Institutions, pages 502, 503.

christians belonging to Christ's army, must be brought together and embodied.\*

Thus in the primitive times, it is said, that 'they joined themselves to the church;' and were 'added to the church;' and did 'give themselves to the Lord, and to us by the will of God.'

In the primitive times, men durst not to join themselves to the church, for fear what would follow, if they were unsound; but since the man of sin hath gotten power in the world, and makes use of the power of magistrates, to force into the church the most debauched, profane and vilest hypocrites: Now the vilest of men durst not but join themselves to the church, or else they must suffer penalties and pains for it. God's flaming sword is drawn against men, to keep them off from sealing ordinances, that are openly wicked, or secretly hypocritical: and man's sword is drawn to drive them on.—This is the way that Antichrist doth make his churches, and not the way that Christ makes his churches.

† This way the Spaniards took in America, to force the poor heathens to their Latin service, and to baptize their children, and to conform to the church of Rome; and yet lived so wickedly, and used them so cursedly, that made many of them renounce their religion and baptism, and to wish when they died, they might not go to the heaven where the Spaniards did go when dead.

How far is this from the way of Christ? This is a church made like that great image we read of in Daniel, Dan. ii 31, 32, 33, 34, &c. whose brightness was excellent, and its form terrible; made up partly of gold, partly of silver, partly of brass, partly of iron, and partly of clay; but all forced together by secular strength; to make a great image, which is very resplendent in the court, but very terrible to many in the country ‡ Well, whoever

\* When the Lord Protector marched into Scotland with a great army, to demand their young queen. Mary, in marriage with king Edward the sixth, one asked a Scots lord, (being taken prisoner in the battle) how he did like our king's marriage with their queen? I always (quoth he) did like the marriage, but do not like the wooing, that you should fetch a bride with fire and sword. Verily, this is not the way that the Lord Jesus doth go a wooing to fetch home his bride, although the marriage be never so much desired by him.

† B. Abbot's history of the world. Such force and violence doth better become Bedlam-keepers, or forresters than church officers.

‡ God gathereth and setteth a contrary kingdom to the serpent's seed, a band of christian soldiers or heavenly warriors, the host of the Lords

they be that force good metal, and miry clay; golden saints, and dirty sinners; sound protestants, and rotten papists together, to make a church of a cathedral greatness; 'The chief corner-stone, the Stone that was cut out without hands,' will smite this image, and break it to pieces, and sever the precious minerals from the filthy dung.

\* You that are for forcing church-work, seriously consider that glorious prophecy, Zach. iv. 6, 7, 'Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain, before Zerubbabel, thou shalt become a plain, and he shall bring forth the head-stone thereof with shoutings, crying grace, grace unto it.'† [Not by might] viz. I caused thee to see in this figure the substance of my church is not of the same kind, as that of worldly empires, in force of arms, and might, but in a lively internal action of my spirit: wherefore, be not discouraged in thy mind, Oh Zerubbabel, if worldly strength fail thee; my Spirit and power shall supply all, as well for the re-establishment of the material temple, as for the spiritual conduct and support of the church. Ah! had England's master-builders, walked, and worked by the gospel-rule of the new creature, and in the strength of the Spirit of God, in building the gospel temple, how might *the top-stone of Zion* have been laid, and all her precious sons and daughters, at this day, have been crying *grace, grace unto it.*‡

Thirdly—Because we find no pattern in Mount Sion, (the gospel ministration) for a national church, that all the people of a nation should be of one church, and no more. The nation of the Jews were a church, yea the church of God, under the law; but since the separation-wall between Jews and Gentiles was broken down, we find this national way to be abrogated, and a new model set forth under the New Testament, for forming of gos-

who standing and fighting together under the banner of his gospel, by the conduct of his Spirit, and Christ their Captain; are an help, strength and comfort one to another, these come willingly at the time of assembling, &c.

\* Ainsworth in his Communion of Saints, page 331.

† Vide Diodat, on the text.

‡ The apostles did not tarry from forming of churches, and setting up of church ordinances, until the magistrates gave them license; they began to build the gospel temple in troublesome times.

pel churches.\* Whereas before, under the law, there was but one church in the land of Judea and Jerusalem; there were divers under the gospel, in the self-same country. 1 Thes. ii. 14, 'The churches of God which in Judea are in Christ Jesus.' You see here, that the apostle speaks in the plural number. So the apostle directs his epistle to the Galatians, Gal. i. 2, 'Unto the churches of Galatia. So Rev. i. 4, 'John to the seven churches of Asia.' Not to the church of, but to seven churches of Asia.

Why then must it be the churches of Galatia, and the churches of Scotland? Or why must it be in scripture, the seven churches in (little) Asia, and the church of of England in Great Britain? Did not Paul, the great master-builder, and planter of churches, and John the beloved disciple, who lay in the bosom of Christ, and knew his heart; did not these know of what size to form churches, and how to name them, as well as any since their times? However, churches of a national make and name, have been so much cried up, and adored of late; but from the beginning, it was not so. In the primitive times of the gospel-purity, it was not so. Ah, master-builders of national churches! Why have your popular pens been dipt in such bitter ink, made more of gall than gum; more of the spirit of bitterness, than union, to censure men for uncharitableness, and to stigmatise them for separatists and schismatists, who are willing to walk by the gospel-rule, in church-work?

Yea, why do you condemn others for irregularity, for gathering of a church out of a church, (as you say) and you yourselves gather a society out of your own national church, which is almost *tantamount*? Why is it that all the people of the nation, and of the parish, are believers at baptism, and so few of grown persons are so at the supper of the Lord? Why do not you rise up, and give honour to the hoary heads, if they be found in the way of righteousness, and give them the right hand of fellowship at your holy feast?† Or, if otherwise, why do you not ob-

\* No national church, since the nation of the Jews did cease to be a church.

† The primitive officers and private christians, did not forbear to open or shut the door of the church, though the magistrates were enemies to the gospel; but they received in such as profest faith in Christ, and excommunicated such as were notorious offenders, notwithstanding it was in time of persecution.

serve the rule of your Master, to admonish, the first, second, and the third time, privately, publicly, and thereby bring them to repentance and reformation? And if no means will do it, why do you not make use of the keys of the kingdom of heaven, which are as well for shutting as for opening the door of the church? Why do you not give church members, church ordinances? or shew them church discipline? Why do you keep this flaming sword always drawn in your hands? and yet, like George on horse-back, never to strike? Oh! have we not been building of Sion with Babel's tools, and with Babylon's mortar? and hence it is that our languages are divided, and our building falls down. Well, let all in the fear and love of God, pity poor Sion in her low condition, and as servants of the Lord, let us 'take pleasure in her stones, and favour the dust thereof,' Psalm cii. 14; and let us gather the precious stones and dust of Sion together, and to building Sion in these troublesome times, according to the pattern shewed in the gospel-mount, and see if the second temple will not be more glorious than the first.

3d Answer. By way of concession. For argument sake, I shall let go all again which I hope (in some measure) I have already made good.

I will suppose (and but suppose) that England's national church is of a gospel make and constitution. Let this be granted, and yet I hope, I shall give you so much light in this case, as to save you harmless from schism, and unjust separation, whilst you stand fast, and make good the ground you have formerly gotten, in gospel purity, and in gospel liberty.

You know how that in Jeroboam's time, 1 Kings xii. 28, 29, 30, the king, and ten of the twelve tribes revolted, and made a sad retreat to Dan and Bethel, so far as the golden calves which the king had set up. At that time the twelve tribes were a true church, and yet the tribe of Judah and Benjamin kept their ground in the pure instituted worship of God at Jerusalem, and were commended for it, when the others were condemned for their separation, and going backward to false lying worship. Hos. xi. 12, 'Ephraim compasseth me about with lies, and the house of Israel with deceit; but Judah yet ruleth with God, and is faithful with the saints.' It was the ten tribes that fell back with the king to idolatry, that made the separation and schism, and not the others who



stood fast and held their ground, and remained faithful.\* And to separate from will-worship, and idolatry, is a duty both commanded and commended by the Lord, Rev. xviii. 4, 'And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'—And that separation which the scripture condemns, is when men separate unto will-worship and profaneness.—And how aptly may that scripture be applied to many of our times. Jude 19, 'These are they who separate themselves, sensual, having not the Spirit.' [*Phuchekos, animalis.*] There are too many of those who are of sensual spirits, of sensual principles, and sensual practices; that having not the spirit of prayer themselves, will make unscriptural forms of prayer, and use them, and impose them on others. Well, christians, give back no ground. Touch not, taste not, handle not any of men's inventions, which have nothing but a stamp of human authority on them;† let the church be what she will, and do all that she can. As you give to Cæsar what is Cæsar's, so see that you do not give what is God's to Cæsar.

A church, saith Mr. Burroughs,‡ may be a true church of Christ, yet it may be such a church, that perhaps you, nor I, nor another cannot have communion withal.—There are three cases which he doth but barely lay down—I shall recite them, and a little open, amplify, and improve them.

Case 1. 'If this church should so mingle any ordinance any work of their public communion, as I for the present cannot join, without contracting guilt upon me, as not seeing God's will in it, I cannot have communion with them now in such ordinances.'

Well, I shall suppose this to be the particular case, and indeed it is so with some.

That whereas there is the sign of the cross (with other things) mingled in baptism; and one, after all right means used for his information, cannot be satisfied in his conscience, but that it is the mark of the beast received in the forehead, and so trembles at the thoughts of so dismal a cross-mark. Another, though he may not think it

\* They that fall back to false worship, are guilty of unjust separation, and not those who continue faithful to the Lord.

† God gave no power to any to make laws in his church, but to Christ the law-giver, James iv. 12, Mat. xxviii. 20, 2 Cor. i. 24.

‡ His exposition on Hosea ii. 1, 2

to be the mark of the beast *Kateechoen*, by way of eminency, yet he thinks it to be a mark of the antichristian beast, because it did never come from Christ, neither is it any of the marks that the great Shepherd puts on his sheep. Another comes to the Lord's supper, and there he sees an idolatrous priest to bow down to, and worship a wooden board, and sees him make a god of that which was made by men's hands, and his conscience tells him that it is like bowing down unto Nebuchadnezzar's image, and he cannot eat with him at the Lord's table, lest he should be partaker of the table of devils also. Another he cannot receive the elements from the hands of the priest, except he kneels down and takes it on his knees; and his conscience tells him, in case he should submit to it, he should be guilty of betraying the glorious liberty of the gospel, the price of Christ's invaluable blood. Another cannot bring his conscience to join with them in public, in hearing, and praying, fearing lest his presence should encourage and harden others in their apostacy, formality, and idolatry, and so become partaker of other men's sins, as well as his own, contrary to that of the apostle. 'Be not partaker of other men's sins,' 1 Tim. v. 22.

'And let every man be fully persuaded in his own conscience,' Rom. xiv. 5.

Case 2. 'In case the church should require me to yield in my judgment, and subscribe to such and such things, that I cannot satisfy my conscience in, they put me off communion with them; it is not my fault, they violently keep me off.'

I will instance now in some things, which may not be far off from the church of England. Suppose that the church should require of me that I must take an oath, &c.: Or that I must subscribe to a bishop's book of unscriptural articles: Or that I must give my assent and consent to all things in the Common Prayer-book, to be according unto the word of God: Or that I must own, that prelates are of divine right: Or that the public meeting-house is more holy than any other place: Or that the surplice hath no superstition in it, when the priest doth wear it: Or that bloody Bonner and Gardner were as good as any, or most of our present prelates, &c. And my conscience should tell me from scripture, that it were a sin in me to subscribe, or consent to any of these things. Now, if any sin be the terms of church communion, we may not have communion with such a church.

‘And what is not of faith, is sin. And we must not do any evil that good may come thereby.’ Austin, speaking of an officious lie, saith, ‘that we must not make such a lie, though it were to save a soul from hell; yea, all the souls in the world.’ So we must not be guilty of the least sin, to partake of any, or of all the ordinances of God.

Case 3. ‘When they shall not suffer me to do the duty which God requires of me, I cannot have communion with them neither; because herein I should contract guilt.’

Here now I will instance in particular. It is the duty which God hath enjoined all church members, ‘to watch over, to admonish, and reprove one another’ in a brotherly way, when occasion is offered. And the church forbids me to make the least mention of many things which are apparently culpable.

Yea, it is the duty of a particular church member (in a regular manner) to plead home, and witness against the sins of a whole church. Hos. ii. 2, ‘Plead with your mother; plead, for she is not my wife, neither am I her husband; let her put away her whoredoms out of her sight,’ &c. As a Cham must not uncover his father’s nakedness, so neither must a child of the church consent to his mother’s whoredoms, but must plead with his mother. We will suppose a member of the church of England about to plead with his mother, with grief and tears; ‘Thus, mother, you have been false to my Father; you have defiled the marriage-bed by spiritual whoredoms; you have broken wedlock; you have broken, yea, and burnt the marriage covenant.’ But now if you should tell any of the truth to your mother, she will disinherit you, grieve you, banish you, cut out your tongue, or kill you, if you tell the truth. Now, if you cannot do your duty, let your mother alone in her lewdness; only grieve for her in private, and pray the Lord to mend her, &c.

Secondly, Stand fast, and make good the ground you have gotten in righteousness towards men. Hold fast, and keep your ground in second-table duties, as well as in first; you cannot walk holily towards God, except you walk righteously towards men; be not like the hypocritical Scribes and Pharisees, against whom the Lord Jesus lets fly woes and menaces thick and threefold, one after another, in divers places, who would not admit so much as of works of mercy on the Sabbath; ‘who would make long prayers, and yet devour widows houses,’ Mat. xxiii.

14. Mark xii. 14. It was the saying of a heathen long ago, comparing the unsuitable conversations of some christians unto the holy gospel of Christ which they profess; "Surely," saith he, "this is none of the gospel of Christ, which these men profess, or if it be, these men be no christians."\* If you be not good at second-table duties, you will never credit your Captain, nor honour his service, nor crown your profession, nor acquit yourselves as good soldiers of Christ. An unrighteous conversation will spoil an holy profession, and reproach and dishonour an holy God. The apostle hath a notable passage concerning servants (persons in the lowest orb) upon this account. 'Let as many servants as are under the yoke, count their masters worthy of all honour, that the name of God, and his doctrine be not blasphemed,' 1 Tim. vi. 1. Christians, be good in your particular relations, and in your secular employments; do not give ground, or occasion for any to say, that here is a professor of christianity, and yet proud, or covetous, or merciless, and makes not conscience of his word and promises; that such a one is a saint in the church, and a devil in his shop; that he is a christian by profession, but worse than a heathen in his conversation, &c. Christians, wheresoever you have gotten any ground in christianity, be sure to make it good;† for ground may be more easily lost, than regained; and when you are losing ground, who can tell where you may stop. Peter began to lose ground at first, by keeping a prudent distance from Christ; but he did not stop until he went so far back, as to deny his Captain in downright terms, with oaths and execrations, that he did not belong to his company, and did not so much as know the man. Let me conclude this duty with that emphatical exhortation of the apostle, 1 Cor. xv. 58, 'My beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord.'

And have any of you lost ground any where? Then another word of command from Christ, is this:

*The ninth word of command.*

As you were. If you have backsliden, recover your-

\* True christianity consists in uniformity and conformity to all the commands of Christ.

† Let not the proverb of the French be made good by you, of whom it is said, "They are more than men at the beginning of a fight, and less than towards the end." Begin, continue, and end well your fight in unity.

selves again to your former steadfastness; repent, repent; convert, convert. Conversion is of great use in an army, and so it is in the militant church. There is no word of command, to face from your leader; but many to face towards your leader, and to be as your were.

When you have faced away.\* Peter had faced about away from Christ, and his Captain looked on him until he faced about the right way, and wept bitterly in facing towards him.\* It was a good saying of a true convert, *Ego non sum ego*. I am not I. And as repentance and conversion doth at first change a man's state from sin to grace; so by after-repentings and conversion, he is kept from final apostacy, and carried on to glory.

And therefore soldiers of Christ, though backsliden ones, be converted, and as you were. There be four returns in one verse, I press them all on you, 'Return, return, O Shulamite; return, return, that we may look upon thee; what shall we see in the Shulamite? as it were the company of two armies,' Cant. vi. 13. When the backsliding spouse, the Shulamite, is returned, then she will be as a company of two armies. And therefore backsliden Shulamites, backsliden societies, backsliden souls, backsliden soldiers of Christ, Return, return, return, return† unto him again, with haste, haste, with all speed, repent and return, and that quickly.

That noble captain Jovianus, would not admit run aways from Christ, into his service. It is well that your Captain will admit and accept of backsliding saints, and returning soldiers. Jer. iii. 22, 'Return ye backsliding children, and I will heal your backslidings; behold, we come unto thee, for thou art the Lord our God.' Rev. ii. 5, 'Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.'

*The tenth word of command.*

Bringers up of the rear, double the front, to the right entire. When the front of an army is much assaulted,

\* "*Humanum est peccare, diabolicum est peccato perseverare, & angelicum resurgere.*" Austin. i. e. It is an human thing to fall into sin, a devilish to persevere therein, and angelical or supernatural to rise from it.

† Here is a quadruplication, to make a complete quadrangle army strong for battle.

and deeply engaged, then this word of command is given forth, and this duty most proper and seasonable. Why, it is so with the militant church at this day. The great interest of Christ, your leading commander, lies at stake, and is very hotly disputed in the front amongst us.

The leading officers are all knocked down in one black day, with statute-clubs, and made *ipso facto*, legally dead; and many of them have made themselves (as it were, naturally dead) more dead than the enemy hath made them; and the file-leaders are hard beset, and much discomforted; the captain is engaged, the colours are in danger of carrying away; the Philistines have beset the ark, and hope to win the day, and to carry it away as a trophie of victory.

And therefore bringers-up, you rear-soldiers, you of the rear-guard, it is time to come up, and to double, treble, yea to quadruplicate, the front in time of need; come up, 'to the help of the Lord against the mighty,' and make good the front of the militant church, that is so much shot at, and so much shattered and battered already.—Come up in your spiritual arms complete, and make good the front. Come up to Zebulun and Napthali, 'the people who jeopardied their lives unto death in the high places of the field,' Judges v. 15, 16, 17, 18. Come up like the princes of Issachar to Deborah and Barak, and not stay back like Reuben, 'among the sheep-folds, to hear the bleating of the flocks;' for which divisions there were great thoughts of heart; do not stay like Gilead beyond Jordan, and like Dan, remain in the ships, &c.—Come up one and all in the spiritual conflict, and play the men, 'for the help of the Lord against the mighty;' notwithstanding all the dangers of bonds, of banishment, or of blood, the front is in. Valiant Leonides, being told that his enemies arrows were so thick in their flight, that they shadowed the sun-beams. No matter, said he, we shall see the better to fight in the shadow. What if shadows and darkness of dangers, of affliction and persecution be in the front, yet come up, and do your duty in the valley and shadow of death. When James was killed, and Peter taken prisoner in the fight, Acts xii 3, 4, 5, yet the bringer up of the rear rallied up to the front, and did double it entire, and so should you. Saith Christ, 'Peter, when thou art converted, strengthen thy brethren;' and say I to you, Vouchsafe all the spiritual

strengthening that possibly you can, to your brethren and fellow soldiers, who are engaged before you.

*The eleventh word of command.*

Silence, and forbear mutinying. Military law provides much against mutinying: mutineers are severely punished as great offenders: and so the law of Christ provides for nothing more, than for the peace and unity of believers with, and amongst themselves; and threatens severe punishments to those that break that royal law of his.

The whole law is comprised in this narrow compass.— ‘Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself,’ Matt. xxii. 27, 28, 29. Ah sirs! you have no reason to mutiny against your captain, for he is full of peace, and love, and sweetness, and will lay no unreasonable commands upon you. Matt. xi. 29, 30— ‘Take my yoke upon you, and learn of me, for I am meek and lowly in heart,’ and how much it is the mind of Christ, that the saints should have peace and union amongst themselves, the scripture doth abundantly testify, in that the Lord Jesus hath,

1. Strictly commanded it.
2. Most highly commended it.
3. Most pathetically prayed for it.

First, How strictly hath the Lord Jesus commanded it? he commands it over and over, he inculcates it again and again. John xiii. 34, ‘A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another.’ This is an old commandment newly commanded; a new edition of an old commandment.

Secondly, How most highly is the peace and the union of the saints commended? Psal. cxxxiii. 1, 2, ‘Behold how good and pleasant it is for brethren to dwell together in unity! it is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard, that went down to the skirts of his garments.’ Ah what an amiable, and lovely delightful sight it is to see the peace and unity of the saints, the servants, and soldiers of Jesus Christ! \*How is it spoken in the commendation

\* The Poets mean nothing else by those towns of Adamant which they write of, but the love of citizens, which by no force or policy can be overcome, so long as in heart they hold together.

of Jerusalem, that it is 'builded as a city compact together, and is at unity within itself,' Psal. cxxii. 3. The Lord Jesus brings in no reproof against the church of Philadelphia, but gives her the highest commendation of all the rest. Now Rev. iii. 8, 9, 10, Philadelphia signifies brotherly love. Where there is brotherly love, there is most commendation, and least reproof.

Thirdly, How most pathetically hath the Lord Jesus prayed for it.\* What a most emphatical and pathetic petition was that of the Lord Jesus unto his Father, John xvii. 21, 22, 23, 'That they all may be one, as thou Father art in me, and I in thee; that they also may be one in us, that the world may believe that thou hast sent me.—And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one.' How doth the Lord Jesus fetch over this One again and again, that they all may be one, and one as we are one, and be made perfect in one. There be four glorious unions in the world. 1. The personal union of the blessed Trinity. 2. The hypostatical or personal union of the divine and human natures in the Lord Jesus Christ. 3. The mystical union of all believers with Jesus Christ, he the head, and they the members. 4. The union of all the saints with one another.†

Now the greatest of all these unions, the Lord Jesus Christ lays down as a motive unto, and a pattern of that union he would have amongst believers; he would have them to be one, as the trinity is one, as the divinity and humanity are united in his own person, and as all believers are united to himself, so would he have them to be one among themselves. Ah christians! the Lord Jesus did bear this upon his heart to the Father, that you might be one; they were some of the last breathings of his

\* The christians in the primitive times, were known by their loving of one another. And the heathen persecutors have looked on it as strange that no threats or tortures could make them confess, or betray, or cease to love one another. It were to be wished that it could be said so now. Scipio going against the Numantines divides his army into 500 companies; and made one band which he called Philonida the band of friends. Every band of Christ's soldiers should be such a band

† A heathen historian writing of the christians, saith, "That they did love those that they never saw."



heart before his death; Oh let the last words of your dying Redeemer be remembered by you. Ah soldiers of Christ! the devils unite their strength against you, and wicked men unite in persecuting of you, (however they differ among themselves) and will you mutiny and quarrel, and make factions, and fractions, and parties among yourselves? \* As long as Christ is not divided, why should you be divided? The Lord Jesus would have all those, that have union with himself, to have union with one another.† Do not cry down one another because of some lesser differences in your judgments, or because you go under different titles and denominations, as Presbyterian, Independent, Anabaptist, and the like. The Lord Jesus is now knocking and lashing his soldiers for this great offence; and oh that it might be amended! Forbear to 'bite and devour one another, lest ye be consumed one of another.' It is said of John the divine, that when he was very aged, he would lean on his crutches, and say, 'Little children, love one another.'

Alexander Severus, seeing a company of christians fighting together, he commanded them to leave off the name of christians; for said he, "You profess yourselves to be christians, and yet you are thus contending: this is not the spirit of him whom you do profess."

*The twelfth word of command.*

Make ready and provide for all occasions. Get in, and lay up provision against the time of need; it is the duty and concern of all soldiers to make preparation for the greatest dangers; and the hottest service, for the closest sieges, for the most potent assaults, and most desperate onsets, before the danger and enemies be at hand, they get their arms fixed, and get in ammunition and provision; and see that their fortifications be strong, and their magazine and store-houses be provided: and so must the soldiers of Jesus Christ, they must provide and

\* Gen. xiii. 8, 'O let there be no bitterness between us, for we are brethren.'

† Christ's mortal enemies did not divide his seamless garment, and will you divide and rent in pieces his mystical body. It is observable by the naturalists, that those beasts which are most fierce and cruel to others, are most loving to their own; and will you be cruel to those that bear your own image, and the image of Christ likewise, and herein be more unnatural than the brutes?

store themselves for future times, for the greatest hazards and dangers. 1 Tim. vi. 19, *Apothésaurizo*, recon-do, 'Laying up in store a good foundation for the time to come, that they may lay hold on eternal life.' Ah soldiers of Jesus Christ! make provision for the worst of times, lay up against Satan's temptations, and make provision for the Lord's withdrawments; now your souls may be at peace, and your consciences as calm as the dead sea, but you know not how soon a storm of trouble and temptation may arise and shake your souls: David thought once, that his mountain was so strong that he could never be moved; but (saith he) 'thou didst hide thy face, and I was troubled,' Psalm xxx. 6, 7, Now the waters of the sanctuary, the river which makes glad the city of God, do flow upon you; but you know not how soon those waters may be turned away, and the manna that falls in some competent measure about your tents, may utterly cease. Ah christians! do you not see the storm approaching, the clouds of blood and darkness that hang over your heads, and are gathering round about you! the hand of God, and the hand of man that is ready to fall upon you! You know not how soon the destroying angel may make an onset, and knock at your doors, and the king of terrors may scale your walls, creep in at your windows, and stare you in the face; you cannot but understand the arrows that are sharpened, the bows that are bent against you, the cruel instruments for persecution, for bonds, for banishment, and blood that are prepared for you: and doth it not much concern you to be preparing for it, to build you an ark before the flood is come? The soldier in time of peace prepares for war; the poor ant in summer provides for winter, Prov. vi. 6, though guided only by a sensual instinct; the mariners carry provision for the greatest storms and dangers, the husbandman seeing the clouds to gather over his hay, he cries, "Cock-up, cock up, for a storm is coming." And christians, do not you see dangers to be near at hand, and will you, like Jonah, sleep in the storm? Oh be persuaded to lay up provision for an evil day, for sickness, for plague, for poverty, for persecution, &c. There is a threefold provision to be made against an evil day.

1. A stock of precious promises.

2. A stock of experiences.

3. A stock of suffering-graces.

**First**—Lay in, and lay up a good stock of precious promises. There are promises suited to every condition, for the worst of times: Oh, that you would grasp them in, and lay them up! they will be a foundation for your faith to build on, and for the Author of hope to fasten on, Heb. iv. 17, 18, 19, and will be sure and steadfast in the greatest storm; the promises will be as the cork to the net, as the anchor to the ship in a storm, as a city of refuge to the man-slayer. There is one promise that is more worth than the world, be sure to lay it up; Psalm lxxxiv. 11, 'The Lord God is a sun and a shield, he will give grace and glory, and no good thing will he withhold from them that walk uprightly.'

**Secondly**—Store up your former experiences, that is a precious provision for an evil day; call to mind with the psalmist, your 'songs in the night, and the years' of the right hand of the Most High. I have remembered thy judgments of old, O Lord, and have comforted myself, Psalm cxix. 52. Thus did Paul fortify his spirit with former experiences of God's gracious dealings, to bear him up under present, and prepare him for future exigencies; 'Who delivered me from so great a death, and doth deliver, in whom we trust that he will yet deliver,' 2 Cor. i. 10. 'Experience worketh hope,' Rom. v. 4.

**Thirdly**—Lay up more of every grace, especially of suffering-graces. That which may bear up in a calm, may not be sufficient in a storm: A candle will hold light in the house, but if we go out in the wind, we shall need a torch; 'If you have but strength to hold out with the foot men, how will you do to keep company with the horsemen?' Jer. xii. 5. This was Paul's exhortation to Timothy, before the text, 2 Tim ii. 1, 'Thou, therefore, my son, be strong in the grace which is in Christ Jesus.' If your strength be not enough to wrestle with pigmies and dwarfs, how will you hold out against giants? What an emphatical gradation hath the apostle in his request for the Colossians, to this purpose? Col. i. 9, 10, 11—'That they may be filled with the knowledge of God's will, in all wisdom and spiritual understanding: That they might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God: strengthened with all might, accord-

ing to his glorious power, unto all patience and long suffering, with joyfulness.'

You have need to be strengthened with all might, and to all patience, for a suffering time. O lay in much of faith, much of love, much of patience and hope, &c. These are soul-strengthening, and soul-securing graces. O beg of the Lord, that you may be strengthened with all might, that you may be (as it were) all mighty in sufferings.—Suffering times, great sufferings will not only try the truth of grace, but also the strength of grace. Soldiers of Christ, labour for suffering-Joseph's blessings. Gen. xlix. 23, 24, 'Though the archers had sorely grieved him, and shot at him, and hated him; yet his bow abode in strength, and the arms of his hands were made strong by the mighty God of Jacob.' Make preparation and provision for the time of need.

And now I come to the second doctrine from the words:

Doctrine 2. That it is the duty of Christ's soldiers to endure the hardness of that relation, in their profession of him.

And in prosecuting this truth, I shall shew you these four things—

1. What hardness this is that Christ's soldiers must endure.
2. Why they must endure it.
3. How they must endure it.
4. The use that may, and should be made of this doctrine unto ourselves.

First then in general. Christ's soldiers must endure all that hardness, which either their sins, or their profession of Christ, may expose them unto.

The sins of Christ's soldiers may expose them to much hardness, to great sufferings, and that must be endured. Micha. vii. 9, 'I will bear the indignation of the Lord, because I have sinned against him,' saith the church.—And so likewise, there is much hardness of affliction and persecution, which their profession of Christ, and duty to him, doth expose them unto; and that must be endured. Luke xiv. 27, 'Whosoever doth not bear his cross, and come after me, cannot be my disciple.' There is no entering Christ's service, without bearing his cross.—The christian, saith Luther, is a cross-bearer: And godly Bradford, that blessed martyr, in his letter to the town

of Walden, saith, 'that he hath not learned his A; B, C, in religion, who hath not learnt the lesson of the cross. *Yea, all that will live godly in Christ Jesus, must suffer persecution.*'

Secondly, And more particularly, they must endure hardness,

1. From God.
2. From men.
3. From the devil.
4. In respect of themselves, after an especial manner.

First—That hardness which comes more immediately from the hand of God, must be endured. Though the Lord hath his hand, in some sense, in all the afflictions and sufferings of his people, 'and there is no evil in the city which the Lord hath not done,' Amos iii. 6, yet there are some evils of suffering, which come immediately, and only from the hand of the Lord; and David, in that sad choice of his, did rather choose to fall into the hands of God, than into the hands of men; the pestilence was an immediate stroke of God's hand; all the bodily afflictions which God inflicts, Psalm xci. 5, 6, 7, 'The terror by night, and the arrow that flyeth by day, and the pestilence that walketh in darkness, and the destruction that walketh at noon-day,' &c. All diseases, pains, poverty, losses and crosses, which the Lord brings upon our bodies, and all the lashes and wounds he makes in our souls, the hardest of all afflictions, must be endured, if the Lord lays it on us. 'A wounded spirit (saith Solomon) who can bear?' Prov. xviii. 14. If Christ's soldiers do meet with soul-wounds, and spirit-wounds, though never so grievous, yet they must be borne. What hard service was that which Heman did endure? as you may see at large, Psalm lxxxviii. 14, 15, 16, 17, 'Lord, why castest thou off my soul? Why hidest thou thy face?' &c. This hard service did Job endure, when 'the arrows of the Almighty' did enter his soul. This hardness did David endure, when he complained of the breaking of his bones. And this hardness did the Lord Jesus himself, the Captain of our salvation, endure, when he cried out, 'My God, my God, why hast thou forsaken me?' Matth. xxvii. 46. And so much of this hard service as he calls his

soldiers unto, they must endure.\* In a word, all the corporal and spiritual afflictions which God brings upon us, during the time of our life, and the separation of the union of our soul and body by death; the last enemy, the king of terrors, must be faced; the hardest of death must be endured, this earthly tabernacle must be put off, (as our Lord Jesus Christ hath shewed us) 2 Pet. i. 14.

Secondly—The soldiers of Christ must endure that hardness that comes from men. And there is a twofold hardness which must be endured from men:

1. The hardness of their tongues.

2. The hardness of their hands.

First, The hardness of the tongue, that sharp, that cutting, that poisonous, that fiery weapon must be endured. All the reproaches, slanders, revilings, tauntings, scoffings, backbitings, &c. which they meet withal, must be endured, Heb. xi. 36, 'And others have trial of cruel mockings.' Mockings are ranked here among the greatest sufferings of the saints, among the other hard services which Christ's soldiers did endure, and are called a trial, and said to be cruel.† Oh the cruelty that is in the tongues of men! What cruel weapons are they!—David felt them as killing in his bones: 'As with a sword in mine bones, mine enemies reproach me,'‡ Psalm xlii. 10. The sword in the flesh is very painful, but the sword in the bones is much more grievous. Oh how cutting and killing are the tongues of men! What sad epithet are given the tongue in scripture! Sometimes it is called 'a sword, yea a sharp sword;' and as if it would not cut and pierce enough, 'they whet it also,' Psalm lxiv. 3. Sometimes they are said to have their tongues 'sharpened as a serpent,'§ Psalm cxi. 3, and then how stinging and poisonous are they, when they hiss out their poison! Sometimes the wicked act the part of cruel archers with their tongues, and it will go hard but they will hit the mark they level at: 'They bend their tongue like their bow, for lies; and their tongue is as an

\* 'Nihil est tenantio vel universi mundi, & totius inferni in unum conflatu, ad eam qua Deus, contrarius homini ponitur, Luther.' If the temptations of the whole world and hell itself, were mustered together, they were nothing to this, whereby God sets himself contrary to his poor creature.

† Peira, experimentum, the root, viz. Peiro, signifies to pierce through.

‡ As with a killing. 'Plures necat lingua quam gladius.'

§ They speak tauntingly, or sharply.

arrow shot out,' Jer. ix. 3, 8. Sometimes these skilful archers and bow-men of Satan, level and aim Christ's soldiers, to strike them in their reputation, sometimes their estates, sometimes their liberties, and sometimes at their very lives. The Lord Jesus, the Captain of our salvation, (as well as his soldiers) hath been shot at, and wounded in all these; how thick and threefold were these poisoned arrows let fly at him, as well as his soldiers! They said of Christ, \* 'Behold a drunkard, a wine-bibber, a friend of publicans and sinners;' a conjurer, 'he casteth out devils by Beelzebub, the prince of devils,' an enemy to Cæsar; and at last, a blasphemer, and there they struck him dead. John the Baptist, (they said) had a devil; and Stephen the deacon was a blasphemer; and Paul was accused for being a 'pestilent fellow, a mover of sedition, a ringleader of the sect of the Nazarens, and hath also gone about to prophane the temple,'† Acts xxiv. 5, 6. How most emphatically doth the apostle James set out the evil of this cruel weapon, the tongue! 'And the tongue is a fire, a world of iniquity, it setteth on fire the whole course of nature, and is set on fire of hell,' James iii. 5, 6. Oh what a fiery weapon is this, when tipped with the fire of hell! Fire hath a tormenting quality, and so hath the tongue; and fire hath a consuming quality, so hath the tongue. Oh how doth the tongue, like a fire, consume and destroy men's reputations, goods, liberties, and lives! Ah soldiers of Christ! cheer up, and endure the hardness of Christ's service, with these sword-men, these spear-men, these bow-men of hell. You must expect this scourge, these stabs, these cuts, these shots, these granadoes, and fire-balls of hell to be cast at you, and to come among you. This is one part of the hardness you must expect to endure in the service of Jesus Christ.

Secondly—There is the hardness of men's hands, as well as of their tongues, that Christ's soldiers must endure. Wicked men have leaden feet, and iron hands, which many times fall heavy on the soldiers of Christ. How heavy was the stroke of Cain's hand at first on his righteous brother? The first blow that was given in the

\* 'Nullus homo potest ferre tantum contemptum sui quantum Deus fert quotidie.' Luther on Psalm cxxii.

† 'In faciem illam quam fluctus maris reveriti sunt, quem sol in cruce vivendo radios occuluit.' Chrysost. Hom. 86.

world, was death. How heavy did Pharaoh's hand lie upon the Israelites in Egypt? and Nebuchadnezzar's, in their Babylonish captivity? And how heavy did Herod's hand fall on the christians, when he stretched it out to vex certain of the church? Acts xii. 1, 2, 3. Some he killed, some were imprisoned.\* &c. How much do the scriptures and other histories tell us, what hardness the saints have endured, both under the Old Testament and New? How much may we read of the greatness of the sufferings of the Old Testament believers, of the hotness and hardness of their service, in that little book of martyrs, Heb. xi. 35, to the end of the chapter? 'They were tortured with scourgings, bonds and imprisonments; they were stoned, they were sawn asunder, tempted, slain with the sword, they wandered about in sheep-skins and goat-skins, in deserts and in mountains, and in dens and caves of the earth, being destitute, afflicted, tormented.' And history witnesseth, †That when Stephen, the Protomartyr, was stoned, two thousand others which believed in Christ, were put to death the same day. ‡All the twelve apostles, after variety of persecution and hardness endured, suffered several violent deaths, by the hands of men, Rev. i. 9, John only excepted, and he, the scripture tells us, was banished into the isle of Patmos, and (as some histories say) he miraculously escaped out of a ton of scalding oil, into which he was cast by Domitian the emperor.

Peter was crucified with his heels upward, because he thought himself unworthy of the honour to be crucified like Christ. Andrew was crucified by Egeus, king of Edessa. James, the brother of John, was killed by Herod, Acts xii. 1, 2. James, the son of Alphaeus, (who was called the just man) was thrown from a pinnacle of the temple. Philip was crucified and stoned to death at Hieropolis, a city of Phrygia. Bartholomew was beaten down with staves, as he was preaching in a city of Armenia, and afterwards crucified, and his skin fleyed off, and then he was beheaded. Thomas was slain with a dart at Calamina in India. Matthew was run through with a sword, as some write: or slain with a spear, as others.

\* The souls of tyrants are composed of arrogancy and cruelty, saith Plutarch.

† Dorotheus.

‡ Eusebius.



Lebbeus was slain by Agbarus king of Edessa. Simon was crucified in Egypt, as some relate; or, as others, he and Jude were slain in a tumult of the people. Matthias, that came in the place of Judas the traitor, was stoned, and afterwards beheaded. Paul was beheaded at Rome by bloody Nero.

This hardness did those champions and frontiers endure. The Lord Jesus doth not use courtship and flattery, to compliment soldiers into his service with promises of preferment, riches, ease, and prosperity, as many other commanders do: but he tells them the worst of his service at first, he tells them of the cross, before the crown and reward; and we must take up the cross as it comes, it must be taken up daily, Luke xix. 23. What, every day a cross to be borne? I hope then it is not heavy, some may say? Yes, as heavy as death, it is a killing cross; 'I die daily,' saith Paul, 1 Cor. xv. 31. But then, you may suppose, if it must be an every-day's, and a killing cross, that there will be some intermission or refreshment some time or other in the day: Not so neither, 'For thy sake we are killed all the day long,' Rom. viii. 36. Killed at morning, killed at noon, killed at night, killed every day, and killed all the day long; 'Always delivered up to death, and bearing about the dyings of the Lord Jesus,' 2 Cor. iv. 10, 11. Ah soldiers of Christ! this is part of your warfare; this hard service, this dangerous cross bearing, killing, dying-duty, must be performed whensoever you are put upon it, and as much of it as the Lord Jesus shall call you unto; these skirmishes, these sharp fights of persecution, you must endure. The apostle tells the believing Hebrews, that they 'endured a great fight of afflictions,' Heb. x. 32. Christ's soldiers must expect to endure great fights of affliction and persecution from men. This is another part of their hardness, they must endure when called unto it by Jesus Christ.

Thirdly—The soldiers of Jesus Christ must endure hardness from the devil. They must expect hard service, and hot service in entering the list, and fighting the duel; in grappling and wrestling with those 'principalities and powers, and spiritual wickedness in high places.' It is hard service to wrestle with a roaring lion, how much more harder to wrestle with an enraged devil? To wrestle with a lion, is but to conflict with flesh and blood; but

Satan is a potent, powerful spirit. The devil is skilful in fire-works, the hottest, hardest, and most dangerous service of all; the apostle tells Christ's soldiers of 'the fiery darts of the devil,' Eph vi. 12, 16. They are darts made sharp, to penetrate and pierce the soul, and fiery to burn and torment, and then cast and thrown by the strong hand of the devil, and then, 'all the fiery darts of the devil,' which denotes the abundance that he hath of these instruments of cruelty; the store-house of hell is full of these, he hath of all sorts and sizes, for all ranks and degrees of christians, for the little children, young men, and adult ones likewise; he cast some of the worst and most cruel that he had, at the Captain of our salvation himself, unbelief, atheism, self-murder, idolatry, and blasphemy itself;\* 'Command that these stones be made bread; Cast thyself down from the pinnacle; fall down and worship me.' Here is a boon for thy labour, here are all the kingdoms of the world in their glory for thee. What canst thou have more? What a cruel dart was this cast, for a God to worship a devil? Ah soldiers of Christ! you must expect to endure such kind of hardness as this from the devil: Sometimes temptations to presumption, sometimes to despair, sometimes to question the attributes of God, sometimes the word of God, sometimes the works of God, sometimes the very being of God: you must endure the hardness of these soul-piercing and burning darts. It was hard service that Scanderbeg had, in his war against the Turk; but Christ's soldiers have harder in the warfare of the Lamb against the devil.—Christians, if you are good soldiers of Christ, you can more or less experience the hardness of this service, the devil will not let you be always quiet

The devil left Christ (it is said) for a season: it seems he intended to make an onset again.

\* The devil being full of malice, sets himself as an enemy, against the Lord and his creatures. And for this cause, he is named in Hebrew, Satan, that is fiend, an adversary, enemy, or resister. He is called also with his fellows, Shedim, that is, wasters, for the hurt which they do, preying upon the creatures, and spoiling them. And Seghmrim, that is, rough, rugged, or hairy, for the horror of their hew, wherein they appeared, like satyrs, or other ugly creatures, to terrify such as saw them. In Greek he is called Diabolus, (devil) that is, a calumniator, because he maliciously accuseth, detracteth, and depraveth. The wicked or malignant one, for molesting, and with his fiery darts, endeavouring man's ruin and misery: A serpent, a dragon, for his subtilty and fierceness, and venomous nature, &c. Ainsworth's Com. of Sts. Luke iv. 13.

Fourthly, Christ's soldiers must endure hardness, with a more special relation unto themselves. And here is a threefold hardness to be endured, upon this account:

1. The hardness of self-denial, in parting with worldly enjoyments when called for.

2. The hardness of mortification, in crucifying internal corruptions.

3. The hardness of their particular places and stations.

First, There is the hardness of self-denial, in parting with the best, the nearest, the dearest, of our outward enjoyments, when the Lord Jesus calls for them; father, mother, brethren, sisters, wife, children, house and lands, yea, and our very lives also, or else we cannot be the disciples and soldiers of Jesus Christ. This is hard service some will say: yet, if put upon it, it must be endured.—The rich man mentioned, Mark x. 21, 22, could not endure to hear so much as the hardness of this service, much less to perform it;\* ‘He was sad at that saying and went away grieved.’ This service of parting with all his possessions, was too hard for him, he could not touch with it, notwithstanding all his seeming forwardness: this harder than for a camel to go through a needles eye; and yet, the soldiers of Christ have endured it, and must endure it; ‘Lo,’ saith Peter, ‘we have left all and followed thee,’ Mark x. 28. Heb. xi. 8. This hard service did Abraham, the father of the faithful endure, in parting first with his own country which is (as the philosopher saith†) sweet to all. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went. The Lord bade Abraham depart his country, and Abraham daily submitted; never disputed the case whither he must go, or to what country; or what accommodation he should have, whether an house, or a tent to dwell in; but readily obeyed. And afterwards this great champion of the Lord was put upon a harder piece of self-denying service, in parting with his son. ‘By faith Abraham, when he was tryed, offered up Isaac, and he that had received the promise, offered up

\* Te vince & Mundus tibi vinctus est, &c. Overcome thyself, and the world is conquered to thee.

† Patria nihil dulcius.

his only begotten son, of whom it was said, in Isaac shall thy seed be called,' Heb. xi. 17, 18. What a piece of hard, self-denying service was this? to part with his son, his begotten son, his begotten son, his Isaac, his laughter, his joy, his delight, the son to whom the promise was made, and the nations of the earth were to be blessed in him? a carnal soul, and a cowardly soldier would have reasoned thus, why Lord! take my oxen, my sheep, my servants, but spare my son; this is my Isaac, the joy and delight of my heart; this is my only begotten son, this is all the seed I have by Sarah the free woman, this is the son of the promise, there is none in the world that hath things of such concernment depending on him, as this son of mine hath. What shall become of the nations, which are promised to be blessed in him? And if I must needs part with him indeed, that he must be sacrificed, let it be done by some other hand, and not by mine; why I am the father that begat him, and he lies near my heart, it is like death itself to think of his death; but for me to be the butcher that must kill him, this kills my heart, in this one thing let me be spared; this service and duty is too hard for me.

But faithful Abraham makes none of these carnal pleas, the command being given, he arose 'early in the morning,' Gen. xxii. 1, 2, and went readily about this hard self-denying service. Christ's soldiers have been put upon the hardness of self-denying service many a time, in parting with the nearest and dearest of their worldly enjoyments; and these things must be parted with if Christ calls for them, yea and hated too when they come in competition, or comparison with him: this hardness must be endured, or else, you cannot be Christ's disciples or soldiers. 'If any man come unto me, and hate not his Father and mother, wife and children, brethren and sisters, yea and his own life also, he cannot be my Disciple,' Luke. xiv. 26. Nothing below, is more dear than life, 'skin for skin, and all that a man hath, will he give for his life;' and yet that must be denied and parted with. 'They loved not their lives, unto the death.' Rev. xii. 11. It was a notable saying of George Carpenter, a martyr of Bavaria: 'my wife and children are so dear unto me, that all the riches of the dukedom should not purchase them from me: But for the sake of my Lord God I willingly forsake them.' Shall Cleopatra dissolve her jewel,

worth thousands freely,\* and drink it up for the sake of Mark Anthony, out of her wanton love; and can you love Christ truly, and not dissolve your choicest jewels for him as willingly and freely? Shall others be so profuse to satisfy their lust, to dissolve jewels and pearls, and shall you think any thing too dear to part with for Christ? When Alexander the great had conquered the country of Arabia, he sent a shipload of frankincense to a nobleman of his acquaintance, and bade him serve the gods plentifully, and not offer incense miserably. Ah christians! shall heathens serve their false gods plentifully, and will you serve the true God miserably?

Secondly—There is the hardness of mortification, in the crucifying of internal corruption. This service is too hard for the hypocrite to endure: outside easy service, that he will engage in; but as for this inward sin-crucifying duty, he will not touch it. The carnal Jews would slay multitudes of sheep and oxen for sacrifice, until the Lord complained of them; Isa. i. 11, 'To what purpose is the multitude of your sacrifices to me? saith the Lord; I am full of the burnt offerings of rams, and the fat of fed beasts,' &c. But then they would not slay one sin; they were content to endure the hardness of the circumcision of the flesh, but for cutting off of the foreskin of the heart, the circumcision of the spirit, that was so hard and painful, that they would not endure; the circumcision that was made with hands, was smarting; but the 'circumcision that is made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ,' Col. ii. 11. As the apostle hath it; this is harder to be endured. If the cutting the stone in the bladder be so painful, what is the cutting the stone in the heart? Ah soldiers of Christ! here is the hardest of all your service within you, in mortifying and crucifying of innate corruptions, this body of sin, how hard is it! Col. iii. 5, 'Mortify your members which are upon the earth,' &c. The killing of sin, is as the killing of the members of the body: Mat. v. 29, 30. This is plucking out of right eyes, and cutting off of right hands; this is crucifying work, Gal. ii. 20. And crucifying service is

\* Cleopatra the last queen of Egypt, invited Anthony to a feast, in which she dissolved in vinegar a pearl prised at an hundred sesterces.

hard service; 'I am crucified with Christ,' saith the apostle: the crucifying of the natural body, how painful and grievous was it? \* for the body to be nailed hand and foot to the cross, it was a painful, hard, and lingering death, that the Romans used to put their malefactors to; and such is the death of sin in the soul, it is set forth in the scripture by the crucifying of Jesus Christ; when the most beloved lusts, the most pleasurable and profitable sins must be nailed to the cross, and be crucifying with Christ, this is bloody, killing service, yet this Christ's soldiers must endure; and not say to Christ, as Zipporah did to Moses, 'a bloody husband,' *Exod. iv. 25, 26.* A bloody captain 'thou art unto me, because of this circumcision.'

Thirdly—Christ's soldiers must endure the hardness of their particular places and stations, unto which they are called. Some soldiers are called to harder service than others; the forlorn hope, and the van, may meet with harder service than the main body of the army; the frontiers and file-leader service, than the rear; and the watchmen that lie purdue, and stand sentinels, with harder duty, than those that abide on the guard; some are exposed to more hardships and difficulties than others, but every soldier must endure the hardness of that station where he is set, of that particular duty that is required of him. The sentinel must not quit his watch, and say, it is too cold to stand out, and the shots do fly thick, it is too dangerous being here; the file-leaders must not face about and fall back in the rear, because the hardest service is in the front, there are the wounded, and there are most slain; the leading officers must not bid the private soldiers fall on, and themselves run away; the colours are most shot at, yet the standard-bearer and ensign must stand by them, and display them in the face of the enemy. And so it is in the militant church, the Lord Jesus doth call some of his soldiers to harder service than others: Paul was no sooner listed under Christ's banner, but he was put upon harder service than ordinary, to bear the name of Christ, before the gentiles and kings, and the children of Israel; 'I will shew him how great things he must suffer for my name's sake,' *Acts ix.*

\* Austine confessed of himself. *Non placet transire per istas angustias.* I do not love to pass through those straits.

15, 16. To bear the name of Christ before Gentiles and kings, and the Israelites must necessarily expose him to suffer great things; yet, here he kept his station, and lived and died in the duty he was commanded unto, and put upon: he bore the standard of the gospel, preached Christ, converted sinners, planted churches, edified and confirmed believers, endured the whip often, and the prison often, and laid down his life in Christ's service at last. The ministers of Christ are officers in the militant church, and are put upon harder service than other soldiers, and some of them called to harder duty, sometimes than others; but yet, notwithstanding, they must do their duty, and take their lot. 'For necessity is laid upon me; yea, wo is me, if I preach not the gospel,' 1 Cor. ix. 16. Where I am set, there I must abide; 'I am set for the defence of the gospel,' Phis. i. 17. And defend it I must, notwithstanding all the stripes, the bonds, the dangers, the deaths that I may meet with in this service.

Timothy was called forth, to do the duty of an evangelist, and to endure the hardness of that station. 2 Tim. iv. 5, 'But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.' It was hard duty to go up and down preaching of Christ, when christianity was so much persecuted; when it was like to expose him first to the whip, next to the prison, next to banishment, and at last to death itself:—why Timothy, it is all a case, thou must do the work of an evangelist, and make full proof of thy ministry, and endure the afflictions and hardness which belongs to thy station.

It was hard duty which both the prophet and the people were put upon in Jereboam's time; when the king and the ten tribes revolted from the true worship of God: when spies and informers were set to watch who would not conform to the calves, which the king had set up at Dan and Bethel. When the prophet Hosea was to charge home and let fly menaces and judgments against priest and king; yet he went upon it, and performed it. Hos. v. 1, 2, 'Hear this, O priest, and hearken ye house of Israel, and give ye ear, O house of the king; for judgment is toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor.' And the revolvers are profound to make slaughter, though I have been a rebuker of them all.

Mizpah and Tabor, were places which lay between Jerusalem and Samaria, where the ten tribes did reside; and Jerusalem, whither the godly non-conformists of the tribes did go to worship: \*Now they were to pass along by those places of Mizpah and Tabor, as they went in their journey, and there the king, and the priests had set spies and watches, to insnare and intrap them, to catch them, and inflict punishments upon them, for their not conforming unto Jereboam's idolatrous worship. Well, the prophet being called to this duty, he chargeth home the priests, and lets fly at the king and the courtiers; and tells them, how that they were revolted from the true worship of God, and had laid their snares and nets, to catch the godly non-conformists; and tells them that their designs were profound, and laid deep for slaughter.

And so the godly non-conformists of the tribes, would keep their course unto Jerusalem, to worship the Lord, as they were wont, notwithstanding the king, and the greater number of the tribes were revolted, and the snares and nets that were laid for them; and the spies and trappers, which did watch for them in the way: Yet Jerusalem being the place of worship, thither they would go; they would keep on their march, notwithstanding the enemies ambuscadoes, and dangers, and difficulties that were in their way. Ah soldiers of Christ! wheresoever you are placed, you must endure the hardness of that station and duty unto which you are called. If your service be harder than it hath been formerly, or harder than others is at present, yet if put upon, you must endure it. I remember a passage I had from the mouth of a person of honour and valour.† Where (saith he) should a minister die, but in the pulpit? ah where should Christ's ministers live and die, but where they are set, either in their pulpits, or pulpit-work, in the duty of their proper stations; And so likewise all Christ's soldiers are to endure the hardness of their particular stations where they are set; whether as superiors, or inferiors, as master and servant, parent and children, &c.

It was hard and hot service which the angel of the church, and the church of Pergamos were called unto, and dangerous standing where they were set; it was

\* Mr. Burroughs Jacobs, see page 170.

† General Blake.



where the devil did dwell, and where the slain did lie, and yet there they held it out. Rev. ii. 13, 'I know thy works, and where thou dwellest, even where Satan's seat is, and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.'—They were called to stand by Satan's seat, at the devil's door, where Satan dwelt, and where Antipas was slain; and yet there they stood and held it out, at push of pike (as it were with the devil) in the midst of all the dangers and deaths that were before them.

The militant church should be like the heavenly host to fight in their courses. It is said, 'The stars in their courses fought against Sisera,' Judg. v. 20. The heavenly luminaries are called an host, not only for their number, but also for the order they keep, like an army well martialled. The sun, moon, and stars, they all keep their own orbs and spheres, they keep their courses, and perform their revolutions in their several stations, although the clouds gather never so thick and black, and the greatest eclipses, or darkest nights come never so often. And so should Christ's soldiers, like these celestial bodies, keep their courses and stations, where they are set. O the gloomy days, the thick clouds, the sharp showers that Paul did meet with! and yet, like the sun in the firmament, he kept his course, and was resolved to finish it: Act. xx. 22, 23, 24, 'And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; Save, that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.'

Paul kept his course, until he had finished his course and his ministry with martyrdom, and lost his head on Nero's block. And so should every good soldier of Jesus Christ, endure the hardness of their particular places and stations where they are set, come what there will or can upon them.

The second thing to be spoken unto, is to give you the grounds, or reasons of this truth, why Christ's soldiers must endure hardness: and instead of many more that might be given, take these four following:

1st Reason—Christ's soldiers must endure the hardness of that relation in their professing of him, because he commands and requires it.\* And if there were no other reason to be given, this one is enough to carry it against all the carnal reasons in the world, that can be brought against it. How often hath the Lord Jesus commanded the taking up of the cross? How often hath the Lord Jesus, his 'Come after me, and follow me?' And it is not for a soldier to dispute the commands of his capital officer. The *fiat*, the *Sic volo*, of Jesus Christ is enough against all the world. He is Generalissimo, and hath the prerogative-royal; he hath the supremacy in heaven and earth; and therefore it is good reason, that his commands should be obeyed; and his will should be done in earth as well as in heaven, Mat. vi. 11 Who are we, that we should dispute the *will* or *commands* of Christ? 'Lord, what wilt thou have me to do?' said Paul: 'and when he was shewed what hard duty he was to perform, what great things he must suffer in his service for the sake of Christ, he did not dispute the case, but being commanded, he went on upon it immediately, and 'conferred not with flesh and blood,' Gal. i. 16, about this matter, but readily submitted.

2d Reason—Christ's soldiers must endure the hardness of that relation, in their professing of him, because otherwise they cannot be good soldiers of Jesus Christ.—Hypocrites, they will take up the easy duties, they will wash the hands, the cup, the platter, &c. but they will not endure the washing of the heart. They will take up the easy commands, but pass by the hard. They will follow Christ in fair weather, and in the sun-shine of prosperity, but will hang the wing, and shrink when adversity and persecution comes. Hypocrites will follow Christ for the world, and for the loaves, but will not follow him for himself, and for love. †They will take up the promises, and

\* When the persecuted christians complained against their adversaries to Julian the emperor, desiring justice; he answered them, it is your Master's commandment, that you should bear all kind of injuries with patience.

† Mr Hullier the martyr in his letter to the christians saith, In this time we must needs either shew, that we be Christ's faithful soldiers, and continue in his battle to the end; or else if we do not, we are apostates, and false soldiers, shrinking from our sovereign Lord and captain Christ, &c. Act. and Mon. vol. 3, page 696.

his preferments; but not his cross, and inconveniencies. They will follow him when cryed up with a Hosanna, and in his triumph; but will leave him in his march to the garden and to Mount Calvary. We read of a forward scribe in the gospel, which one would have thought would have been a none such, a champion for Christ, when he came after Christ, with his 'Master, I will follow thee whithersoever thou goest.' But the Lord Jesus knew where to open the right vein, and to lame him at the first blow: he tells him that 'The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head:' Mat. viii. 19, 20. And when the man heard this, that his service must be so hard, and his quarters so bad, here was an end of his march; if his captain had no better accommodation, or quarters than this, he would follow him no farther.\*

A very jade will draw down hill, and when the weight comes easy; but when the chariot wheels must go up hill, or stick in the mire; then he will boggle and be at a stand: but a good horse will draw up hill, as well as down; and in the mire, as well as in the clean and plain ways. And every cowardly false hearted soldier will serve in time of peace, in sun-shine, and fair weather, when dangers are out of sight, when preferment is to be had, and the pay is good, &c. But none can be a good soldier, but such as are for service in winter, as well as in summer; and are good for the field as well as for the garrison; and will endure hardness as good soldiers of Christ ought to do.

When Anthony Parson, the martyr, † was at the stake, he pulled the straw unto him, and laid much of it on the top of his head, saying, *This is God's hat, now am I dressed like a true soldier of Christ.* The good soldiers of Christ are described to be such as march after the Lamb, 'and follow him whithersoever he goeth,' Rev. xiv, 4.

3d Reason.—Christ's soldiers must endure hardness, because it is part of their conformity unto him, to be made conformable unto his cross, his sufferings and his death. The captain of our salvation, was made 'per-

\* Pamachius, a heathen, said to the Pope: '*Fac me Pontificem and ero Christianus.*' Make me a bishop, and I will be a christian. Many say in effect, the same to Christ, give me worldly preferment, and I will be a soldier of Christ.

† Act. and Mon. vol. 2. page 554.

fect through suffering.' Heb. ii. 10 And so must his soldiers and followers be likewise. 1 Pet. v. 10, 'But the God of all grace, who hath called us into his eternal glory, by Jesus Christ; after that you have suffered a while, make you perfect.' You see, here is first suffering a while, and afterwards perfection, as it was with Jesus Christ. So, the apostle Paul expected perfection and glory, no other way but by conformity to Christ, in his sufferings, and death, as well as in his resurrection, Phil. iii. 10, 'That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being conformable to his death,' &c. The Lord did predestinate believers 'To be conformable to the image of His Son,' Rom. viii. 29. And there is one part of that image, to be made conformable unto him in the similitude of his sufferings. It is recorded, that when Godfrey of Bulloin had conquered Jerusalem, that he refused to be crowned there, with a crown of gold, where Christ his Master had been crowned with thorns. Ah, soldiers of Christ! can you be content to wear a crown of gold, and Christ your Captain, the crown of thorns? Is it reasonable, that there should be such a disparity between Christ, and Christians, that Christ should have the ignominy and contempt, and you have all the honor? That Christ should have all the vinegar, the worm-wood, the gall, the bitterness, and you have all the honey, and the sweet! Is it fit that he should stoop so low, 'As to drink of the brook that is in the way, before he lifted up the head,' Psal. cx. 7 And would you have your heads lifted up, and not stoop down at all to sip of the brook, or to taste any of the bitterness of his cup! Could you be content, that your captain endure all the hardness of the warfare, the hunger, the cold, the watchings, the reproaches, &c. And to receive all the wounds and blows, the cuts, the shots, the stabs, and knocks; and you to go free, and endure no hardness in the battle! Where then would be your conformity to your Captain, Christ, in his sufferings?

4th Reason.—The soldiers of Christ must endure the hardness which their profession of him do expose them unto: Because otherwise it would be a disparagement and dishonor unto Jesus Christ, if his soldiers should not endure hardness, when it shall be said, that all other soldiers will; that the soldiers of men, and

the soldiers of the devil, will endure hardness in their service ; and if Christ's soldiers should not endure hardship in his, how much would it reflect on the honor of Christ ?

There came a centurion to Christ, Mat. viii. 9, (a petty Roman commander a captain of an hundred men) and describes the valour and fidelity of his soldiers, what manner of persons they were : ' I am a man under authority, having soldiers under me : And I say unto one, go, and he goeth ; unto another, come, and he cometh ; and to my servant, do this and he doeth it.' Whatsoever service I command my soldiers upon, they perform it ; they never dispute my commands, though it be to go through the swords and spears ; though it be to batter down the strongest, or to scale the highest walls of the garrison ; though the heaps of the dead lie before them, yet they will go on and over them, and will endure the hardest duty that I command them to do. Here is a true character of my soldiers.

Now we will suppose that the centurion should desire an account of the Lord Jesus, concerning his soldiers, in such a manner as this : ' Lord Jesus, thou art more than a man under authority : Thou art a God above all authority, and art Captain-General of all the forces, and armies in heaven and earth ; thou hast many legions of soldiers under thy command, and how do they acquit themselves, in obeying thy commands ? and what hardness will they endure in thy service ? I am unworthy that thou shouldest come under the roof of my house ; and yet, this will my soldiers do for me. This lower world is unworthy for thy entertainment ; and what will thy soldiers do for thee ?'

Ah ! how sad is it to consider, what truth itself must say to this ! True, may the Lord Jesus say, I have many soldiers under me : I command the host of the blessed angels, those potent creatures, and they obey me readily ; they execute all my decrees, &c. But I have soldiers upon earth, in my militant church, of whom I cannot give so good a character, as thou hast of thine. Here are twelve which I have culled the world for, and made them my lifeguard to attend my person, and I made them my council to know my secrets ; and one of these (viz. Judas Iscariot) hath proved as false as a devil ; he hath joined issue with the devil to plot and contrive my

death : and for thirty pieces of silver he hath sold my life, into my blood-thirsty enemies hands ; this is indeed the worst of them all : but the best hath proved bad enough ; Simon Peter, was the most valiant champion of them all ; and sometimes was too forward, when he drew his sword and fell on without order, and cut off Mulchus' ear. Yet at other times he proved false and cowardly, (after he had promised to follow me to the prison and to death ; and though all the rest should flinch and forsake, yet would he stand alone by me) one time he left me in my greatest straits, and denied me to my enemies with oaths and execrations ; he cursed and swore that he did not belong to my company ; yea, and that he did not so much as know me : And since I have made him weep bitterly for this offence, he hath been false and fearful, and complying, dissembling his principles to the betraying of the liberty of the gospel ; and Paul hath reproved him for it, and withstood him to the face, Gal. ii. 11, 12, 13

Here is the best and worst of the twelve. But others of them have proved bad enough, when in greatest sorrows that I ever felt, and my life in eminent danger ; after I had told them of the treacherous plot to take away my life, and commanded them to watch, yet they fell asleep, and I found them so. They could not watch one hour, although it was the greatest occasion that ever I had.\* And I have a great many other soldiers in my militant church, which do acquit themselves as bad, yea far worse, than divers of these, who, when I command them to watch, will worse than sleep in the place ; they will quit their stations ; they will not go forth unto the watchtower, nor stand out at their centinel-duty. They complain that the weather is too cold, too dark, too stormy and the station too dangerous now to stand it. I have officers, and I command them for to lead, but they will lie behind. I have standard bearers and ensigns, and I bid them display their colours, but they will roll them up, and leave them. I have ministers and I have given them commission and command, for to preach the word in season, and

\* Christ may say to many of his soldiers, as Bias did say to his, when fearful and crying out : saying, ' What shall we do ? ' He said, ' Tell those that are alive, that I died fighting ; and I will report unto the dead, that you escaped flying.' Laertius.

out of season; and have told them, that if they should hold their peace, 'the stones would immediately cry out!' Luke xix. 40; and yet of these, I have many that will not do it, but will say, 'That it is no reason for it now; and misapply the scripture, to excuse their duty.' \* Now is an evil time (say they) and the prudent must keep silence,' Amos v. 13. I have soldiers, when I bid them advance, they will retreat; when I command them to march on they will face about, and counter march; when I cause the trumpet of the gospel to sound, and command them not to forsake the assembling of themselves together, some of them will not do it at all, and others but by fours and fives; I cannot get so many as will make a single file of my soldiers, in many places, together: They say the duty is too hard, and the service too dangerous. At one place, the Cathedral-cannons play, and a book full of articles let fly at once. At another place stands planted a whole rank of ordinances and acts, of several sorts and sizes: at this place lies imprisonment; at the other place banishment; and one step farther, lies terrible death, where no quarter can be expected; and here I cannot get my soldiers on. They say the service is too hard for them to endure. Oh Centurion! may Christ say, that I could give so good a character of my soldiers, as thou hast of thine! Oh that my soldiers would go and come; and obey my commands, and endure hardness, like thine.

We will suppose again now, that the Lord Jesus should ask the devil, concerning his soldiers, in such a manner as this: 'Satan, thou hast soldiers likewise; thou hast the most and the worst in the world: How do they obey thy commands? What hardness will they endure in thy service? Ah how sad is it here to consider, how that the father of lies, may speak too much truth, to the dishonor of Christ!'

'Why, Lord Jesus, may Satan say, I can tell thee of

\* The apostles did not understand this to be the meaning of the text, that when persecution did arise, they should then leave off preaching of the gospel. Pompey, when he was sent by the senate upon a voyage, he was the first that entered the ship, in a dangerous storm, and commanded the sails to be spread, saying, 'It is necessary that I go, but not that I live.' Plutarch. Thus should Christ's soldiers say, 'It is necessary that we do Christ's service, be it never so dangerous, but not that we live.'

many renagadoes, and apostates, who have left thy service for the hardness of it, and have since endured hardness in mine. I can tell thee of many that have sickly bodies, hungry stomachs, and naked backs, for serving me : I can shew thee many, that have ruined themselves, their families and posterities, in serving of me : in drinking, whoring, gaming, &c. I have soldiers which do bear the marks of my service : Behold it, some on their foreheads, some on their shoulders, others in their hands. My soldiers obey my commands, and endure any hardness that I put them upon ; stripes, imprisonment, and death itself. They will adventure on the whip, the gaol, the gallows, yea, hell and damnation itself, in serving of me. Here are the irons that stigmatized them ; here are the ropes which hanged them ; and though never so many are dropped already, I have enough to stand in their places, and to take their lot when I command them. I can show thee a larger and longer list of prisoners, than thou canst of thine : I can show a greater book of malefactors that have suffered for me ; than thou canst of martyrs that have suffered for thee.\*

Oh now ! what a dishonor will it be to Jesus Christ,\* when it shall be said, That the soldiers of men, the Roman soldiers, and the devil's, will endure hardness in their service, and Christ's soldiers will not endure hardness in his blessed service ? Ah soldiers of Christ ! consider how the reputation of Christ lies at stake ; and for the honor and sake of your great Commander, make a stand, and face the storm of the times, and endure the hardness of his service.

The third thing to be spoken unto, is, How the soldiers of Christ must endure hardness. And this you shall have in these five particulars :

They must endure it

1. Voluntarily.
2. Patiently.
3. Courageously.
4. Constantly.
5. Sincerely.

First, Christ's soldiers must endure hardness *voluntarily and willingly*. They must not be hauled and dragged, nor

\* "Malo in nos murmur hominum, quam in Deum." Rather let their reproach fall on us, than on God. Bernard.



forced and constrained unto the hardness of their duty, against their wills : The Lord Jesus, he orders out hard duty for his soldiers to perform ; but he doth not force it upon them : When he speaks of the cross, he tells them, that they must take it up themselves, Luke ix. 23. Here is the cross, I tell you of it, I shew it unto you ; but I will not force it on you ; you must take it up, in case you will have it. I will not extort your service from you, you must take it up, and bear it willingly, if you will have it. So Matth. xi. 29, ' Take my yoke upon you.' Here is my yoke, I tell you of it, that you be not mistaken ; I will not force it on you, but you must take it upon you, yourselves. Jesus Christ will strengthen your hands, your shoulders, your necks, &c. to take it up and bear it ; but you must take it unto you, and put it on yourselves. Soldiers of Christ ! you must put on your harness, and take up your arms, and endure the hardness of your Captain's service voluntarily. The apostle Paul, took up his hard service spontaneously and readily : ' I am ready, not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus,' Acts xxi. 12. It is prophesied of Christ's soldiers, that they shall be ' a willing people,' Psalm cx. 3. It is said in the song of Deborah and Barak, ' My heart is towards the governors of Israel who offered themselves willingly among the people,' Judges v. 9. And so the heart of Christ is towards those soldiers that offer themselves willingly, unto his hard service ; he cares not for prest soldiers. The Lord Jesus hath no press-master belonging to his army : He beats up for volunteers, and is always for them. His gospel trumpet sounds, *Come away, come away*, volunteers unto the warfare of the Lamb. Christ cares not for Spachies, that must be forced on his service. The most cowardly hypocrite that ever listed under Christ's banner, hath professed his willingness to Christ's service however it hath proved otherwise.

Secondly, Christ's soldiers must endure the hardness of his service *patiently*. They must be patient and quiet under the hardest duty that he calls them unto, or puts them upon. The Lord Jesus tells his disciples, what hard service they should be put upon. How that the enemy should lay their hands upon them, and persecute them, and deliver them up to the synagogues and to the prison ; and that they should bring them before kings and rulers,

for his name's sake, and how they should be betrayed, by parents, brethren, kinsfolks and friends, and some of them put to death, and hated of all men, for his name's sake; yet he tells them they must be patient under all this; 'in patience possess ye your souls.' You must keep the possession of your souls in patience,\* under the greatest persecutions and sufferings that you shall meet withal. The Captain of our salvation hath marched before us and led the van and borne the brunt and heat of the day through all his unparalleled agonies, temptations, afflictions and persecutions, with admirable patience: And so would he have us to march after him. Heb. xii. 1, 'Let us run with patience, the race set before us, looking unto Jesus.' It was a hard race which the Lord Jesus did run, and yet he ran it with patience; he did never kick, nor fling, nor mutter, nor murmur. Isa. iii. 7, 'He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so opened he not his mouth,'† &c. And herein he left his soldiers an example that they should march after him, and tread in his steps, 1 Pet. ii. 21.

Though Christ's kingdom is a kingdom of tribulation; yet, it must be a kingdom of patience. 'I John, who am also your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ.' We must be patient in this kingdom of Christ's patience. How patient did Job bear it out, under all his losses and crosses, temptations, poverty, and sores? when he was the very picture of infelicity and misery, and the proverb of poverty; yet he was a monument and none such for patience. How patient did Laurence the martyr bear it out on the gridiron, when roasted on the fire?‡ How patient have the primitive, and modern martyrs and confessors, endured the hottest and hardest service that

\* It is said of the Lacedemonians, "That they were patient in travel, weather, and wars." How much more should it be said so of Christians under all their sufferings.

† The Hebrew doctors figure the ass, as a perfect symbol of patience, fortitude and clemency.

‡ Laurence tormented on the gridiron, said to the emperor, "Look O wretch, thou hast roasted one side, turn the other."

Eusebius.

ever they were put upon? It is said of that noble army which followed the Lamb, and bore the brunt of persecution under Antichrist, 'here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.'\*

Thirdly, Christ's soldiers must endure the hardness of his service *courageously* and *cheerfully*. Soldiers should bear up under their hardest duty, with valiant minds, with noble, heroic, cheerful spirits. With what valiant minds did the Roman soldiers bear it out, in the hardest service and hottest fights, under Julius Cæsar, &c. They would but (as it were) smile upon the greatest dangers and deaths! How those Roman heroes despise, and disdain, and mount above in their spirits, and look over and beyond all the hardships and difficulties that lay in their way? And so should the soldiers of Jesus Christ; They should imitate the Captain of their salvation in this: It is said, 'He endured the cross, despising the shame,' Heb. xii. 2. Here was a great deal of shame, and ignominy, and reproach in the cross; and yet Jesus Christ did slight and despise it, as if it had been nothing; and so should his soldiers likewise.†

The Old Testament believers, did not only take patiently the spoiling of their goods, but also joyfully: 'They took joyfully the spoiling of their goods,' Heb. x. 34. So Job did not only patiently bear his losses and crosses; but did likewise actually bless the Lord; and thus should Christ's soldiers do.

The Plunderers, the Sequestrators, the Robbers, the Oppressors, the Devil, the Chaldeans, the Sabeans, have been here and spoiled our goods and took away our estates; Ahab hath been here, and took away the vineyard; no matter for all this, cheer up, and rejoice. 'It is the Lord that giveth, and the Lord that taketh away, and blessed be the name of the Lord,' Job i. 21. As the brother of low degree must rejoice in that he is exalted; so the rich must rejoice in that he is made low, James i. 9, 10. 'My brethren, count it all joy when ye fall into di-

\* Barlaam, As he was holding his hand in the flame, sung that of the Psalmist, 'Thou teachest my hands to war and my fingers to fight.' Act. Mon. Vol 1. Pag. 1, 18

† Polycarpus dying, said to the Pro-consul, 'Why lingerest thou? Use either beast or fire, or destroy me.' Loncerus.

vers temptations,' James i. 2. Ah soldiers of Christ! you should cheer up, and rejoice, and bear it out with minds; and not only rejoice, but count it all joy when your service is hardest; when you fall into divers temptations, though the shots fly never so thick. How courageously did Basil bear it out, when Modestus, the emperor's lieutenant, threatened him with confiscation of goods, banishment, and death? \* Said Basil, 'If you have any thing else, threaten it; for these things are nothing.' 'How is that?' said Modestus, Basil answered; 'For loss of goods, I have nothing but a few torn clothes, and a few books; for banishment, I account the whole earth mine; and for death that will be a benefit to me; you will hasten me the sooner to God, to whom I live and to whom I hasten.' And a little after, he saith, 'Fire, sword; prison, famine, they are all a pleasure, they are delightful to me.' This was a Paul-like resolution; 'But none of these things move me,' &c. Acts xx. 24. When Ignatius was cast forth to the wild-beast, to be devoured, 'Now,' saith he, 'I begin to be a christian.' 'We glory in tribulation,' Romans v. 3. *Kauchometha*, (saith the apostle :) † What a memorable passage is that we read of in Apocryphal history, of the seven brethren and their mother, who suffered a variety of the most cruel tortures and torments with admirable courage and cheerfulness one after another (under Antiochus) until they had all finished their lives with grievous martyrdom! 'And others were tortured not accepting deliverance,' (saith the Apostle, Heb. xi. 35; *Prosdechomai*.) They would not accept of deliverance, that is, upon ignoble, dishonorable and unrighteous terms. Ah, soldiers of Christ! you should be of courageous, valiant spirits, in your hardest duty, Nehemiah-like. 'Shall such a man as I, flee? and who is there, that being as I am, would go into the temple to save his life? I will not go in,' Neh. vi. 11. Oh, Christians! such men as you, should not flinch, or flee, because of difficulties, dangers and deaths that may lie in your way, but abide it valiantly.

\* Cyprian, a little before his death, said, 'Jam jam Gladio feriendu', Deo gratias' I thank God, I shall straight way be smitten with your sword. Eusebius.

† 2 Maccab vii. "Crudelitas vestra, gloria nostra, Tertul ad Scabulam." Your cruelty, is our glory.

Fourthly, Christ's soldiers must endure hardness *constantly*. The whole life of a Christian is a time of warfare. In some countries men begin their warfare at one time of their age; and in others, at another; and so end their warfare likewise: because every age is not for war. In some nations it is from fifteen, to fifty; in our country it is from sixteen, to sixty. The children of Israel did not pass muster for war, until the age of twenty, Numb. i. 3. But this is most certain, that whensoever Christ's soldiers begin their warfare, they must hold it out, and continue for term of life. None are too young to list under Christ's banner; nor none are too old to continue in his service. John was the young disciple of Christ, he listed betimes; and, as histories report, he served in old age, on his crutches, till death.\* Timothy began Christ's service, and entered on his warfare in his childhood; and he was to continue in it, 'to hold faith and good conscience,' when Hymeneus and Alexander made shipwreck of theirs, 1 Tim. i. 18, 19, 20. Polycarpus continued Christ's service eighty-six years, and finished his warfare by martyrdom at last. The soldiers of Christ may have harder duty at one time, than at another; but nothing terminates their warfare but death; 'Be thou faithful unto death,' Rev. ii. 10. Their dying day is their discharging day; It is death without mercy for any of Christ's soldiers to put off their harness, to lay down their arms, to desert his service before they die.† 'Is there not an appointed time for man upon earth?' Job vii. 1. The marginal reading, *Warfare*; intimating, that all the time which man hath upon earth, is a time of warfare; and so long as the warfare doth last, the trials and hardness of it must be endured: The race is never ended nor the battle over, till the breath goes out. Better never, never, never to list in Christ's service, than afterward to leave it. 'Better never to have known the way of righteousness, than afterwards to forsake it,' 2 Pet. ii. 20, 21.

\* Mr. Rough the martyr, at his examination before the Bishop of Lincoln, told him, 'That he had lived thirty years. and yet never bowed his knee to Baal'

† Julianus refused to govern those that were not sound in the faith; 'I (said he) that am a Christian, cannot become your Emperor that are the disciples of Julian a runnagate from Christ.'

To desert Christ's service, is to turn renegadoes and apostates, and they are the worst, and most miserable of men. 'The blackness of darkness is reserved for them forever,' Jude 13.

Fifthly, Christ's soldier's must endure the hardness of his service *sincerely*. They must have sincere principles and aims, in all that they do, and in all that they suffer.\* It is not the sufferings, the blood, nor the cause, that crowns the martyr. Whilst Judas Iscariot had part of the ministry, with the rest of the disciples, he took part of the cross, of the afflictions and persecutions, which did attend the gospel. It is true, that a wolf will not fall upon a painted sheep; yet persecutors will fall on the picture of christianity, if drawn to the life. Men do persecute Christ's followers, for the godliness they see without them; for there is none but an omniscient eye that can see within them; yea, they will call them hypocrites, and persecute them as such. Christians, here is your greatest concernment, in all your services, and in all your sufferings, to see that your principles and ends be sincere. That your principle is the love of Christ within you, and your end, the glory of Christ without you, 2 Cor. ii. 14; as it was with the suffering saints of God, the servants and soldiers of Christ, of old. Paul was carried out with the love of Christ; and the mark he set up, and the white he levelled at, was the glory of Christ. 'That Christ might be magnified in his body, whether it were by life or death,' Philip i. 20. Natural conscience, though common illumination may carry men far, and raise a bulwark against open apostacy; conscience will tremble at it, common shame will not admit it, &c. Vain glory hath filled the sails of the heathens, and carried them forth to suffer, as far as death; through natural stoutness and vain glory, they have preferred an honorable death before an ignominious life. Judas Maccabeus when encompassed with a thousand men of his enemies, choose death, rather than to stain his honor by an ignominious flight. So it is said of Julius Cæsar, when he had notice given him of the conspiracy in the Senate-house to take away

\* 'Illud humiliter sublime, & sublimiter humile nisi in Christi martyribus non vidimus.' Cypr de dupl Martyr We see not that humble loftiness, or that lofty-humility in any but in the martyrs of Christ.

his life : He answered, *Mori se quam timere malle* : That he had rather die, than admit of fear. Ah, soldiers of Christ ! you must see that your principles and ends, in your services and sufferings, be better and higher, than what those Roman-heathen heroes had. We must look to the manner as well as the matter of our sufferings, that it be according to the *will of God*, 1 Pet. iv. 19. The Apostle supposeth that a man may, as to outward appearance, die as a martyr, and yet lose the crown of martyrdom. And, though I bestow all my goods to feed the poor, and give my body to be burned, and have not charity, it profiteth nothing,\* 1 Cor. xiii. 3. To burn in Christ's cause, and not to love him, will be but like a cypher, by itself, which signifies nothing. What a most high and emphatical supposition is this ? The Apostle supposeth, that he may bestow his goods ; not extorted and forced from him, but freely bestowed ; and not a little, or some of his goods, but all his goods ; and that to so charitable a use, as to feed the poor, who are in necessity and want ; and give his body to be burnt, not pulled and dragged to the stake, but voluntarily give himself to suffer such a cruel death as burning ; and yet all this to be without charity, and without profit. What, may a man give all his goods, and yet have no charity ? and give his body to be burnt in the cause of Christ, and yet not profitted by it ? This seems a paradox, yet a great truth ! all this may be done from principles of self-love, of natural courage, ostentation, vain glory, &c. without any sincere love to Christ, or his interest and glory. Papists will part with much, and suffer much, to merit salvation ! The Romans have suffered death, that they might immortalize their names and glory : The Lacedemonians were wont to say, ' That it is a shame for any man to fly in time of danger ; but for a Lacedemonian, it is a shame for him to deliberate.'

Ah, soldiers of Christ ! see that your principles and ends be sincere. Other commanders, if their soldiers be stout, and perform their duty, care not what principles do carry them forth : but there shall none pass muster at the judgment day for good soldiers of Jesus Christ, but such as have been sincere in his service and sufferings.

\* Psomizo, ' Significat in eum bona avide impendere, Beza in loc. ul. omnem substantiam suam in talem usum expendere.

Cornel. a Lap. in eundem.

Sincerity is the chiefest jewel in the crown of martyrdom : and therefore let those that suffer, see that they suffer 'According to the will of God,' Pet. iv. 19.

Application. The fourth and last thing to be spoken unto, is the application of this doctrine ; which shall be to exhort and persuade Christ's soldiers to their duty of enduring all that hardness which they may meet with in the service of their Captain.

And that I may remove the offence of the cross, and raise up your spirits to your duty, I shall lay down,

I. Twenty-one Encouragements to press it on.

II. Twenty-one Directions as means unto it.

First. Consider, soldiers of Christ, you have a good Captain, to lead and conduct you. It was Carus, the emperor's motto, *Bonus dux, bonus comes*. A good leader, makes a good follower. Why, Christian, you have the best Captain and Leader that is in the world, consider him which way you will, there is none like him for encouragement.

1. He is of most honorable extraction, and of a most noble descent. He is no upstart, no new-raised Commander, no despicable person, as many commanders are, who are soldiers of fortune, and look for preferment. But this is the First-born of the Eternal Father, and one that is made higher than the kings of the earth. This is the 'brightness of the Father's glory, and the express image of his Person,\* Heb. i. 3.

Some few years since, one Mascianello, a contemptible fisherman in the city of Naples, raised up in a few days a great army, and commanded them to do great exploits, which have been very prodigious, and a wonderment in the world, that so great a number of men should follow the conduct of so despicable a commander, but this is no such person

† This is Jesus Christ his most excellent majesty, (with an emphasis) who is KING OF KINGS, AND LORD OF LORDS. And is Generalissimo of all his Majesty's forces in heaven and earth.

\* Hepaugasma, "Proinde Metaphora subest, ac tantundem significatur quod in Christo respondet universa patris gloria, &c." Hyperius in loc. Titus his motto was, "Princeps bonus orbis amor." All the world falls in love with a good prince.

† The Captain of Christians, is both an honorable Prince and a glorious Saviour.



2. Look upon his strength and valour. He hath an omnipotent hand, and is of most valiant, courageous, heroic spirit. He is more strong than Samson, and more valiant than Gideon, or David, or Alexander, &c. This is he who cuts in pieces the gates of brass, and breaks asunder the bars of iron; that bears away the gates of hell; that divided the sea; that slew Rahab, and wounded the dragon; that break the arrows of the bow, the shield, the sword, and the battle, Psalm lxxvi. 3, 4, 5, &c. *Selah.* That is more glorious and excellent than the mountains of prey; that overthrows the chariots; that cuts down, and cuts off the very spirit of princes, and is terrible to the kings of the earth, Psalm cxxxv. 10, 11. 'That smote great nations and slew mighty kings: Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan. This is he that cut down and conquered the Pharaohs, the Herods, the Cæsars, &c. This is he whom Julian the tyrannical apostate \* acknowledged (though reproachfully) to be the conqueror. This is he that hath faced and fought the most potent, formidable, and terrible enemies that ever he met withal: He is the Lion of the tribe of Judah: The terror of the devils; they have had their quarters beaten up, and been dispossessed by him, and they tremble at the very thoughts of him, of his tormenting of them: He never did, nor never will turn his back, or prove a coward for men or devils. He shall fill the places with the dead bodies; he shall wound the heads over many countries.†

This is a Captain, that will make other captains to quake and shake; to run away, to cry out quarter, quarter, and hide themselves, if possible they could. Rev. vi. 15, 16, 17, 'And the kings of the earth, and the great men and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens, and in the rocks of the mountains; and said to the

\* Vicisti, when mortally wounded from heaven, he threw up his blood, and cried out, "Thou O Galilean, Thou hast overcome."

† It is said that Julius Cæsar, beholding the image of Alexander the Great, at the 24th year of his age, said, "Am not I miserable, that have done nothing worthy of memory, and yet this prince at this age has exploited so many noble things?" Christians, behold the picture of your Commander, and be affected with what he hath done.

mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come, and who shall be able to stand?" Oh! what a most puissant, potent, most stout and valiant a Commander and Captain is Jesus Christ, to encourage his soldiers!

3. Look upon his skill and policy: He is the most skilful warrior in all the world, to assault and harm his enemies; and to carry on, and bring off, to preserve and defend his own soldiers.\* It is a proverbial and true saying, 'That there is policy in war.' And surely the prince of darkness, the old serpent, the dragon, is full of wiles, and political stratagems: And the machivilians and politicians of the world, are deep in counsel in managing their designs of war. It is said of Hannibal, that he never fought a battle without laying some ambush. But, soldiers of Christ, let men and devils be never so skilful and politic, your Captain knows how to out-wit and over-reach them; † He knows where all their mines are digged, where all their forces, flankers, and ambush-cadoes do lie. He knew the plot that was against his person, before ever Satan put it into Judas his heart to betray him. He hath an Omniscient eye, as well as an Omnipotent hand; Isa. ix 6, 'He is wonderful in counsel, there is none like him. The mighty Counsellor; the wonderful Counsellor, and mighty God: He taketh the wise in their own craftiness, and snareth them in the works of their own hands.' He makes his countermines and blows them up, or buries them in the pits they have digged. He out-shoots the devil, and the wicked in their own bow. Ah Christians! if your Captain had not been a skilful warrior, the dragon had won the day, and Christ would not have had one soldier to follow him at this day: His skill is such, that he hath reserved, and preserved his militant church in the world, notwithstanding all the rage, the power, and policy of men and devils, that have been acting against it.

4. Look upon the mildness, the meekness, the serenity and sweetness of his carriage and deportment towards

\* Julius Cæsar gloried in his good fortunes, but yet the bringing of his great enterprizes to pass, was, his wisdom and experience in warlike affairs. Suetonius.

† The Lacedemonians made more account of an exploit done by policy, than by arms. Thucidides.

his soldiers. He is not harsh, nor rash, nor rigid and cruel, as many Commanders are.\* ‘He shall not cry, nor lift up, nor cause his voice to be heard in the streets. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto victory,’ Isa. xlii 2, 3. Soldiers of Christ, the chariot in which your General rides, is ‘paved with love,’ Cant. iii. 10. And his banner which he displays over you, is a ‘banner of love,’ Cant. ii. 4. He enamours and overcomes his soldiers with love. He hath suffered himself to be wounded, to heal his soldiers: He hath made a precious balsam with his dearest blood to that purpose. ‘He hath loved them, and washed them from their sins, with his own blood,’ Rev i. 5. He hath made an orifice to his very heart, and drained all his veins to do them good.† He was content to receive the terrible thrust, and mortal wound of the enemy’s spear, in his precious side; and to accept of no quarter for himself, that his soldiers might live. He tenders all his faithful soldiers with the same dearness that a man doth the wife of his bosom, the fruit of his loins, the members of his body; he hath the highest affections of all these relations in himself, for those that follow him. Ah! where can you parallel this Commander and encouraging leader? With many other commanders, it is but a word and a blow, a cut, or a stab, a knock him down, or hang him up, for every trivial offence. Military law hath much severity in itself, and yet many times, some officers will go beyond the rigour of it. I have read of Lamachus, when one of his soldiers was brought before him, for some offence, and promised he would do so no more; Lamachus answered him, *Non licet in bello his peccare*. ‘None must offend twice in war.’ But Jesus Christ is full of compassion and indulgence towards his soldiers: If they will take to themselves words and acknowledge their offences, and from their hearts promise reformation, his heart will be

\* Lucullus’ soldiers would not follow him, because he was so ungentle to them. Livius.

† The Senate was wont to salute Augustus Cæsar by the title of ‘Pater Patriæ,’ The father of their country; but what was his love to his country or soldiers, to Jesus Christ to his? There is in him the true ‘Philanthropia,’ true humility, love to mankind; and the saints may call him, as the scripture doth, ‘Principem salutis ipsorum,’ the Captain of their salvation.

taken with it ; all that he looks at, is their reformation, not their destruction : He loves them too well, for to do them hurt : He never strikes his soldiers, but it goes to his heart, it turns his bowels ; his heart is lowly and meek. He hath love in his colours, love in his countenance. He hath love in his looks, and sweetness in his words. What love compellation doth he give his soldiers ? My friends, my lambs, my brethren, my sisters, my spouse, my love, my dove, my undefiled, &c. \*Cyrus was of opinion, ‘ That no man was fit for empire unless he excel those over whom he bare rule.’ Why Christians, your Emperor and Commander doth every way excel all other officers and soldiers, over whom he bears rule.

What were any of the Babylonian, Persian, Grecian, or Roman Emperors to Jesus Christ ? None of the noble heroes and gallants of the world, can compare with him, who had so many to follow them. He is greater than Solomon for nobleness and wisdom ; greater than Julius Cæsar, or Alexander, for valour or conquest ; for generosity and sweetness : He hath all kind of super-excellent accomplishments to affect and attract the hearts of his soldiers ; and engage them to follow him.

Secondly, Consider, soldiers of Christ, you have a good cause, as well as a good Captain : and this is another great encouragement. It is true, that there are many soldiers of fortune, who if they like the preferment and the pay, &c. they care not much for the cause ; engage they will, whether right, or wrong ; and butcher-like, will make a trade and living of killing, and pocket up the price of blood ; and Judas-like, look more at the money than at the blood, though it be the blood of Christ ! But conscientious soldiers have no courage or encouragement, when their cause is bad. The Christian soldier, would serve the Roman-heathen emperors, for the peace of their countries, and all lawful designs : but they would not bear arms, and fight against the true religion, and their fellow christians ; but would rather huse to die any death.

But, soldiers of Christ, [whatever others have to say for theirs] to be sure your cause is good. It is the most noble, righteous, and clearest cause that ever was stated

\* Xenophen.

in the world. This warfare is a good warfare, it is the 'holding fast of faith, and a good conscience,' 1 Tim i. 18, 19, which are good things both. This warfare is the warfare of the Lamb, against the flesh, the world, and the devil: This fight is 'the good fight of faith.' This is the cause and quarrel which the cloud of witnesses, and noble army of martyrs have asserted, commended, and laid down their lives in.\* This is the cause which the apostle Paul was not ashamed to own at Rome, before the potent and politic statesmen; before the learned philosophers, and eloquent orators. It was a good confession (saith the apostle) which the Captain of our salvation witnessed before Pilate the Roman judge; and it is a good profession, for any to profess themselves to be his soldiers and followers. When Ardley the martyr was urged by Bonner to recant, he cried out and said, 'If every hair of my head were a man, I would suffer death for my religion.' Ah soldiers of Christ! if you had as many lives, as you have hairs on your heads, they would not be too many, nor too good asunder, or together, for to lay down in such a cause as this. Luther would appear at Worms (when summoned) to own the truths of Christ, though every tile of the city should be a devil. Soldiers of Christ, cheer up, cheer up, your cause is good.

Thirdly, consider, soldiers of Christ, you have a good call, as well as a good Captain and cause: and hence here is further encouragement for you.

Soldiers must not fall on without order; though the cause be never so good, yet they must look to their call. Why, Jesus Christ hath called you unto his service, and bids you go on: 'Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called.' Here you see plain, the call of Christ, added to the cause of Christ: 'Whereunto thou art also called.' And this call of your Captain-General, is sufficient commission and encouragement for you to go on in his hardest and most difficult service.

Though you have no call from men, no call from magistrates to profess, to preach, to hear, to pray, to meet for to edify one another, &c. yea, though you have coun-

\* It is said of Trajan, that he was never vanquished, because he never undertook war without just cause. The same Livius writes of the Romans in his Decade. But their cause was seldom so just as Christ's soldiers is.

termends from them, and orders to the contrary; though you meet with never so many prohibitions from men; yet the call of your capital officer is warrant enough to proceed in his service, Dan. vi. When a decree was past by king Darius, his princes and presidents, as firm as any act that can pass king, lords and commons, prohibiting prayer unto the God of heaven, for the space of thirty days; and though Daniel knew that it was a snare to take him; yet he looked upon his call from the God of heaven to be sufficient for him to keep on in duty,\* and, like a good soldier, would not alter, or omit any of his usual postures; but prayed as often, and in the same manner as before, notwithstanding the danger of the lions den, and death, that lay before him. So Peter and John, when they had received a countermand from the magistrates, forbidding them to preach any more in Christ's name; they would not observe it, but looked upon the call they had from their Captain Christ, to be valid enough, and made their enemies to be judges in the case; Act. xiv. 18, 19, 'Whether it be right in the sight of God to hearken unto you, more than unto God, judge ye.' Paul tells the Galatians, Gal. i. 12, how that the gospel which he preached, he received not from men; nor at any time would he part with it for men; he looked on Christ's call and commission sufficient. Decius made an act, that all that worshipped Christ should be slain; yet the christians would adventure on it, though forbidden upon pain of death: and, as history reports, that after Decius and his son had reigned two years, they were slain themselves at Barbary.

Christians, there be no soldiers in the world that have so good and encouraging a call as you. What was Julius Cæsar's call to his soldiers, to Jesus Christ's call to his service? Is the centurion's call, and come after me, as good as Christ's call, and come after me, which he gives to his soldiers? It was a notable passage that blessed Hooper the martyr had in his letter to some persecuted christians in London:

† 'Dear brethren and sisters, continually fight this fight of the Lord: your cause is most just and godly; you stand for the true Christ (who is after the flesh in heaven)

\* 'Juvat Cælum potius quam una mica veritatis pereat.' Let heaven rush rather than one crumb of truth should perish, said Luther.

† They were taken up in Bow church-yard, whilst they were praying.

and for his true religion and honour, which is amply, fully, sufficiently and abundantly contained in the holy Testament, sealed with Christ's own blood. How much are you bound to God, who puts you in trust with so holy and just a cause? Remember what lookers on, you have to see and behold you in your fight, God and all his holy angels, who be ready always to take you up into heaven, if you be slain in his fight. Also, you have standing at your backs, all the multitude of the faithful, who shall take courage, strength, and desire to follow such noble and valiant christians as you be,' &c. Ah soldiers of Christ! what an encouraging call have you to Christ's service, from heaven, from earth, from God, angels and men, to endure hardness?

Fourthly, consider, soldiers of Christ, you have good encouraging weapons and armour, the best that any soldiers in the world have. 'For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds,' &c. 2 Cor. x. 4. There are no weapons so mighty, so potent, so invincible, so overcoming and victorious, as those that are spiritual; your armour is 'armour of light,' Rom. xiii. 12; your armour is 'armour of God,' Eph. vi. 11. And that to be sure is armour of proof. There are many armourers that make, and put off that which is very slight and deceitful, to the great prejudice of the soldiers who use it; but this is no such armour, this is armour of God; it is of his own making, by an omnipotent, wise, and faithful God. This armour is not made by the hand of an artificer, but by the hand of a creator; no artificer can make the like; he hath made it according to his infinite power and skill, and will warrant it be good, and proof, upon the word of a God. This armour hath been tried by men, and tried by devils, many a time and yet found always to be proof: So that neither the strength of earth, nor the gates of hell, hath been able to prevail against it.

Soldiers of Christ, you have a mighty commander, and your weapons, your armour, your harness, your engines, and all your accoutrements for war are suitable unto his potency and greatness.

Let me lead you into your armoury, and through your artillery, and see yourselves if it be not so. 'In the tower of David there is an armoury, whereon there hang a thousand bucklers, all shields of mighty men,' Cant. iv.

4. Let us go into this tower, and first behold these shields.

The apostle tells us what this shield is, and what it will do. It is the \* 'shield of faith,' and it 'will quench all the fiery darts of the devil.' It is well if other shields will defend a stab, or a thrust, or stop a shot, or a dart; but here is a shield, that will not only stop the cold darts of men, but † 'quench all the fiery darts of the devil.' The devil's darts are the worst in the world, and the wild-fire of hell the most terrible, cruel, and hottest; and the hand of the devil very strong to throw them; but let the devil heat the darts never so hot, and cast never so many, Faith is a shield<sup>1</sup> that will quench them all. There have been much study and pain spent to make inextinguishable fire; but neither devils nor men have been able to make fire so hot, and burning, but the shield of faith can quench.‡ Nebuchadnezzar, through the heat of rage, caused his furnace to be heated seven times more hot than usual it was; and yet the three children, 'by faith they quenched the violence of the fire,' Heb. xi. 34. Their faith did so quench, and cool the fire, that it would neither burn nor singe.

Ah soldiers of Christ! what a mighty shield is this? take it up and carry it before you, and it will make you victorious over the devil, and conquerors over the world. 'And this is the victory that overcometh the world, even our faith,' 1 John v. 4. No other shield in the world is like unto this; this shield is offensive, as well as defensive. This shield surpasseth those other shields, which the valiant men of Israel did carry before them. Heb. xi. 30, 33, 34. It was this shield that made the walls of Jericho to fall down. It was this shield that made them 'valiant in fight, to subdue kingdoms, and put to flight the armies of the Aliens.' This is a fire-quenching, an army-routing, a world-conquering, and a non-such shield. What was great Goliath's shield to this shield of faith?

2. Look on the sword that lies by the shield, and it's suitable to it; for it is indeed 'the sword of the spirit,

\* 'Thureos a thura,' it signifies a long, large, broad shield, wherewith the whole body is covered. Leighs crit. sac. page 192.

† Epaminondas, had written on his shield, 'Aut hunc aut super hunc.' The christian hath a better motto on the shield of faith, 'Hæc est victoria quæ vicit mundum,' this is the victory that overcomes the world.

‡ Among the Spartans, it was death to lose, or to cast away a shield in war.



which is the word of God,' Eph. vi. 17. This is the sword, which the omnipotent Spirit hath made, and which the blessed Spirit itself doth use, Heb. iv. 12. 'This sword is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit; and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.'—What significant epithets are here given this sword! what sword in the world is so potent and powerful, so cutting and penetrating? No other sword can touch, where this sword of the spirit doth pierce. What was the sword of Gideon to this sword of the Lord? We may say of this, as David did of the sword of Goliath: 'There is none like it,' give me that sword, 1 Sam. xxi. 9. So (soldiers of Christ) there is no sword like the sword of the Spirit, the word of God; take to you that sword, and use it.

This is the sword whereby the Captain of your salvation did put off the devil; and shall bring down the man of sin, Mat. iv.; and whereby he shall conquer the kings of the earth, and the kingdoms of the world, and make them his own, 2 Thes. ii. 8. The Pope gives forth his sword to the kings of the earth, to defend the Romish faith for him; but Christ hath given forth to his soldiers before (to defend the true faith for himself) a better sword, and hath promised his presence with them that tremble at this sword, Isa. lxvi. 2, that is, at the breaking of his command.

3. Look on your helmet, and where can you match it; or what soldiers have the like to cover their heads? Look upon it in one text, and it is called 'the hope of salvation:' Look on it in another text, and it is called the 'Helmet of salvation:' O what armour is this! What can hurt the heads of those soldiers, who are covered with the hope of salvation; and salvation itself, as with an helmet: With what security may they go on? What was great Goliath's great helmet of brass, 1 Sam. xvii. 5, which he put on, to this 'helmet of salvation,' which the saints of God, and soldiers of Christ do wear? Goliath lost his helmet, head, and all, in the duel with David: But whole legions of devils, and all the powers of darkness, cannot cut off the heads, and destroy those souls

\* Perikephalaia, 'Galea, sic dicitur quod totum caput undique muniat.' Zanch.

who wear the 'helmet and hope of salvation,' Rom. v. 5. 'And hope maketh not ashamed.' Hope never puts that soul to shame, nor that face to blush whose head is covered with it: The head is the seat of sense, and there the intellectual and rational faculties of the soul reside; and that is a mortal place to be wounded in. But, soldiers of Christ, your helmet, and hope of salvation, is armour of proof to the life, to preserve you there.

4. Look on your breast-plate, and you shall find it to be made of the same metal, and as good as any of the former. View it well in one text, and you shall find it to be, 'The \*breast-plate of faith and love;' you have heard already of what invincible strength faith is for a shield; and it is of like potency and proof, for a breast-plate also. Faith is armour upon armour, and proof upon proof, as the shield upon the breast-plate; and therefore above all that must be taken up and used. Faith is a heart-searching, and a grace-securing grace; 'And love is strong as death,' Cant. vi. 7. So strong, that the strength of death is not able to break it; so strong and fervent a flame, that many waters of persecutions, afflictions and temptations 'cannot quench it; neither can those floods drown it,' though they flow never so high. It is like Noah's ark to the christian, to mount him above the top of the flood, when the waters do cover the mountains. We read, Rev. xii. 15, 'How that the dragon cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood:' but this woman (the church, the true spouse-like lover of Jesus Christ) was not carried away, nor drowned, with all the flood of error and persecution which the devil cast out. 'Faith worketh by love; (saith the apostle) and both of these are put together in your breast-plate.

Look once more on your breast-plate; and the more you behold it, the better you may like it: It is the 'breast-plate of righteousness, Eph. vi. 14. And whether it be meant of the righteousness of justification without us, or of the righteousness of sanctification within us, or both, I shall not criticise about it, I shall only distinguish, and not divide those blessed companions, whom the Lord hath inseparably joined together (in their several places) in

\* Thora, it signifies that part of the body in which the vitals, as the heart, lungs, liver, &c. do lie.

the work of salvation; for both are made armour for the christian, 'righteousness and sanctification.' 1 Cor. i. 30.

Ah soldiers of Christ! What breast-plate is this? It is the same that the Captain of your salvation did wear himself: Isa. lix. 17, 'He put on righteousness as a breast-plate.' You have the same breast-plate, put it on likewise, and use it in facing and fighting your enemies, and they cannot hurt you; neither the law, nor sin, nor men, nor death, nor devils, can hurt that soul, who wears the robes and breast-plate of Christ's righteousness. 'It is God that justifieth, who is he that condemneth?' Rom. viii. 34. All the arrows, the shots, the darts, the swords and spears of your most cruel enemies will recoil if you wear this armour. King Jesus hath put on a better coat of mail upon his soldiers, to fight the duel with the devil, than that which king Saul put on David to fight with Goliath, 1 Sam. xvii. 38. Christ's soldiers have better and more sure armour than Adam had in innocency; his was brittle and mutable, it did not hold, and down he was cast. But this is of eternal proof, for it is the righteousness of the everlasting covenant, and of the everlasting God. What enemy can wound the soul, or harm the heart, where the vital parts are so well guarded? The widows, as weeping, shewed Peter, the coats, and the garments which dead Dorcas had made, Act. ix. 30. I have shewed you some of the harness and armour, which the immortal God hath made, look on it, and behold it rejoicing.

5. Look on your belt, (which is to fasten the breast-plate, and strengthen the loins, and to gird on the sword) and you will find it to be better than the best in the world; better than the canonical girdle, which is so much adored: that at best, is but a girdle of formality, and too often of hypocrisy; but this belt is the girdle of truth and sincerity, 'Stand fast therefore, having your loins girt about with truth.\*' How fast and safe must those soldiers stand, whose loins are girt round with truth! no belt or girdle is like to this; others do but gird up the loins of the body, but this doth 'gird up the loins of the mind,' 1 Pet. i. 13. It is proverbial, *ungirt, unblest;*

\* Eph. vi. 14. *Perizosamenoi t' osphun*, it is a metaphor taken from soldiers, who are wont to knit their armour close and fall unto them, and so tie their loins hard, partly to keep their armour from loosing and shaking, and partly to keep their body ready.

here the proverb is true, and no where else; none are unblest, but those who are not girt with truth. Everlasting truth is of everlasting strength.

Truth is a torch, that all the winds of earth and hell can never blow out; a flame that all the floods of persecution and afflictions can never quench; a belt, a girdle, which all the strength and force of men and devils can never break. \*Truth and sincerity will make Christ's soldiers to look their friends and their enemies, God, the blessed angels, men and devils in the face with boldness: It fears no faces, nor seeks no corners; it is immortal, and unconquerable, like God himself: The devil was no match for Job because of this.

He was judged to have made the wisest and best speech of the three, to king Darius,† who commended truth to be strongest of all. Truth doth abide, and is strong for ever, and liveth and reigneth for ever and ever, Psal. c. 5. 'Truth is a shield and buckler,' Psal. xci. 4. For defence in the greatest dangers; and a belt of invincible strength, to be girt with, when you are most assaulted. What is the honourable order of the blue garter, to this blessed girdle of truth? What are any of the glittering belts, which many swash-buckles and gallants do wear, to this which the Lord hath put in the armory for his soldiers to put on? they are unconquerable, as long as they wear it, and use it.

6. Look on your *greaves* and *shoes*, the harness and armour for your legs and feet; and when you have viewed it well, you may see all your armour to be of incomparable proof *cast-a-fee*: and see yourselves in a far better equipage than any soldiers in the world beside. Goliath, the great champion, he put on *greaves* of brass, when he went forth to bid defiance against the armies of Israel; but you have better greaves and feet-armour to put on whereby to go forth, and bid defiance to the armies of the flesh, the world, and the devil—Eph. vi. 15. 'Having your feet shod with the preparation of the Gospel of peace.' Ah sirs! what armour of brass, or steel, can compare to this? When the feet are shod and guarded with such armour as this, what need a soldier fear, where, or upon what he treads? Psal. xci. 13, 'Thou shalt tread

\* 'Vincit veritas,' truth shall overcome in the end.

† 1 Esd. iv. 28.

upon the lion, and the adder, the young lion and the dragon shalt thou trample under foot.' For the feet to be shod with the preparation of the gospel, is for the soul of Christ's soldiers to be fitted and prepared with the peace of the gospel. And there is a two-fold peace whereby the gospel doth prepare and arm a soul; peace with God, and peace with conscience; and what armour is this when well sodered together? Rom. v. 1, 2, 3 'We have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God: And not only so, but we glory in tribulation also.' Ah souls! what armour is here? what *shoes* are these? armour indeed! armour that will not only give you rest, but joy in the storm! That will make you like a Noah in the ark, like a Job upon a dung-hill, like a Shadrach, Meshach, and Abednego in the furnace, like a Jonah when in the deep and the whale together! like a Paul, not affrighted with shipwreck at sea, 'and glorying in the cross of Christ,' ashore! like other apostles, when in prison, in common prison, in inner prison, in chains and stocks in the inner prison too, and yet rejoicing and singing. Oh! this gospel peace, this peace with God, this peace of conscience, when sprinkled with the blood of atonement! How incomparably doth it prepare the feet of Christ's soldiers to go on in his service! It will make a soul a *Semper idem*, one and the same under diversities of conditions, and stand stout under all vicissitudes, mutations and transmutations that are seen in providence under the sun. It will make a soul like a die, cast it which way you will, it will have a side to rest on. It will make a soul like a ship, that hath a bottom below, to bear it up from sinking, and mast above, which bears colours of rejoicing. Oh christians! these are your shoes! this is the feet-armour your Captain hath prepared for you, and in his last will and testament freely bequeaths to you; put it on for his sake, and wear it; it is so good, that the world hath not the like to give; and so strong, that the world cannot break it, or wrest it from you. John xiv. 27, 'Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you; let not your hearts be troubled, neither let it be afraid.' It is Christ's peace, and piece of armour; he bought it, he wrought it, he owns it, and now its yours; he hath

bequeathed it, he hath delivered it, he hath left it in the armoury for you : and the world hath no such peace to give : None so sweet, so sure, so comfortable, so constant, so potent and permanent as this. This peace is armour for the feet, a sovereign antedote to expel the poison of fear, and a cordial to strengthen, to fortify and comfort the heart.

It was part of Asher's blessing, Deut. xxxiii. 25, ' That his shoes should be iron, and brass ; and as his days, so should his strength be.' Why, soldiers of Christ, this blessing is yours ; your feet are blessed with shoes of iron and brass ; with armour a great deal stronger ; here are shoes, that will carry you through thick and thin, through briars and thorns, through fire and water, through all the pikes and spears of the enemies, they will carry you up hill, and down hill, throughout the world ; they will carry you through the wilderness, to the heavenly Canaan, and bring you into everlasting rest and peace. What shall I say more ? The apostle, the great champion of Christ, tells us, that this piece of armour, this peace of God passeth all understanding ; and therefore it must needs surpass all expression ; therefore I must leave it, admiring Isa. vii. 52, ' O how beautiful are the feet of them that are upon the mountains, (of conspicuity and opposition) who bring the glad tidings, the good news of the preparation of the gospel of peace !' O blessed and happy for ever are they, whose feet are shod with this blessed armour !

Now soldiers of Christ ! you see what armour your armoury is stored with, for your encouragement ; put it on and use it. Do not be like the children of Ephraim, of whom the Lord complained, Psalm lxxviii. 9, 10, ' The children of Ephraim being armed, and carrying bows, turned back in the day of battle. They kept not the covenant of God, and refused to walk in his law,' &c.

You have armour enough, and that which is transcendently good ; take it up, gird it on, and use it ; and do not prove cowardly and false in breaking faith and covenant with your Captain : But settle the militia in your own souls ; and be valiant for the truth upon the earth ; and then you will be as the militant church is described to be, ' Comely as Jerusalem, terrible as an army with banners,' Cant. vi. 4. Then you will be comely and commendable in the eyes of Christ your Captain : Then you

will be formidable and terrible in the eyes of your potent enemies. Then your hearts will be cordialled and comforted under your sorest conflicts, and hardest service, Phil. iv. 17, 'And then the peace of God, which passeth all understanding, shall \*keep your hearts and mind through Christ Jesus.'

7. Once more, look into your armoury, and behold your engine, and then I have done with you here. Soldiers of Christ, your engine lies at the bottom of your armour, and it is suitable to it, and worth your viewing; your great engine is prayer; Eph. vi. 18, 'Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints.' Let me a little open this mighty engine of war unto you, that you may the better understand it, and then I will shew you what it will do. And if you behold it well, you may easily perceive it to be far better, and more powerful than that common engine of prayer (or rather of persecution) which is so often used, and so much cried up in the world.

Here are seven totalities in this mighty engine, in this one text; take them abroad and look into them; and then put them together again, and then see of what vehement and invincible force so many All's will be of, when united in one.

#### 1. *Totum temporis.*

Here is a totality of times and occasions, *Praying always*. To pray occasionally, and to pray habitually, is to pray always, and to pray continually. Though the poises of the clock bebut occasionally drawn up, yet, the clock keeps going continually: So, draw up the poise of prayer, in secret, in private, in public, &c. upon all occasions, and this engine keeps a perpetual motion (better than that which hath been so much studied for.) It will move and work whilst you are working, whilst you are waking, sleeping, eating, drinking, in natural, secular, and sacred duties. Yea, set this engine of prayer agoing whilst you are living, and it will move and work and do great execution after you are dead, to surviving posterity, to the end of the world: As long as the promises of God are in force, so

\* 'Phruresci,' Keep as with a guard. It is a military word, taken from soldiers; so this peace shall bring aid to the heart, strengthen it, when Satan, sin, temptation, and persecution lay siege to it. Leigh's Criticism. Sac. page 438.

long will the prayers of the saints have power. One generation soweth prayer, and another reapeth the crop of mercy.

2. *Totum subjecti*—All the man in prayer.

Here is the totality of prayer in the man, as well as of times of prayer. *Praying always with all prayer.* Here is *Totum in toto*, all in all: Here is prayer vocal and mental, in the mouth and in the heart *All prayer*, prayer in all the faculties of the soul: Prayer in the understanding, prayer in the conscience, prayer in the will, and in the affections: Prayer in the gift of prayer, and prayer in the grace of prayer. *All prayer.* Prayer with all the heart, with all the soul, with all the might, and with all the strength. *All prayer.* Secret and open, private and public. *All prayer*, once more. It is prayer in all conditions, whether prosperous or adverse, and in all places where a man is cast.

‘Will the hypocrite (saith Job) always pray?’ Job xxvii. 10. No, he will not, he is not for *all prayer*. But all prayer, is to pray with Solomon on the throne, and with Job on the dunghill; with faithful Abraham in Canaan; and with righteous Lot in Sodom; with Moses in the mount; and with Jonah in the belly of the whale in the deep. This is all prayer.

3. *Totum supplicationis.*

\*A third totality is, *All supplication*. Here is all prayer and supplication; and when prayer and supplication are put together it denotes the ardency, the fervency, and importunity of prayer. This is prayer in prayer, and prayer upon prayer. Supplication and prayer, is prayer emphatical, prayer with an emphasis: All supplication and prayer, is prayer multiplied, and prayer magnified: It is prayer at wholesale not at retale. It is the sighs, the sobs, the tears, the groans of prayer, got up into strong cries. This is as an Abraham pleading with God for a Sodom; like a Jacob wrestling with the angel for a blessing—like a Moses with his hands, and his soul lifted up together in the mount, for to raise up a bulwark against divine wrath—like a David crying out of the depths—like a weeping Jeremiah, all floating in tears for Sion’s misery—like a Daniel setting himself to seek the Lord—like a Jonah, crying out of the belly of the whale—like our Cap-

\* Prayer in prayer, not a bare reading, or speaking in prayer, but praying in prayer.



tain, praying that the bloody and bitter cup might pass away—like Paul once and again beseeching the Lord.—This is all prayer and supplication. Prayer, like providence, hath a wheel within the wheel, like Ezekiel's vision. And next, look on this engine, and you shall see the *living Spirit* that is within the wheels, moving of them.

4. *Totum in toto in Spiritu.*

The next totality in the engine of prayer is, *Praying in the Spirit*. Praying always with all prayer, and supplication, *in the Spirit*. And now I have brought you into the very midst of your engine, to behold its main-spring, and to see the very heart and soul, the life, the spirit and power of it.

Here is the living spirit in the wheels, indeed. The Christian is said to be in Christ;\* and the Spirit of God and Christ to be in him; and the Spirit is a Spirit of grace and supplication; and hence it is the scripture dialect doth phrase it thus, 'Praying in the Holy Ghost,' and 'Praying in the Spirit;†' This is prayer which the Spirit of God works in the heart of man. James v. 16, 'The effectual fervent prayer of a righteous man availeth much;' that is, the inwrought prayer of the Spirit. O! what a totality is here! The product of the only wise God, and of his blessed Spirit! this is indeed the chief *Totum in toto* in the engine of prayer! It is all wrought by the Spirit: It is all the Spirit's direction: It is all the Spirit's projection.‡ It is all of the Spirit's working, and it is all the Spirit's wording. Every sigh, every sob, every moan, every groan, every thought, and every word is of the Spirit: This is all prayer, and supplication in the Spirit; this is the Spirit all in all, in all prayer.—Here is a soldier clothed with the Spirit, armed with the Spirit, strengthened with the Spirit, principled, springed, and carried out, and carried on with the Spirit in all prayer.

‡ The Spirit is the saints *Primum Mobile*, and *Chrysaline* in prayer; It is that which makes them to move,

\* "Energoumene," The word signifies such a working, which notes the most lively activity that can be; an actual and effectual force.

† The breath that comes from life, in man's body, is warm, but the breath that comes from bellows, is artificial and cold; but the prayer that comes from life, is warm; breath that comes from God, goes up to God.

‡ It is not parts that enlargeth, but the Spirit.

to mount, and to shine ! All prayer and supplication in the Spirit : O, what a thing is this ! This is not a prayer in the book, but prayer in the heart ; not prayer in the letter, but prayer in the Spirit ; not a Litany-prayer, but a living prayer ;\* this is not unclean, or common, but sanctified, and divine prayer ; the Spirit hath made it, the Spirit hath signed it, the Spirit hath sealed it, the Spirit hath delivered it, the Spirit hath left it as a sacred *depositum* in the hearts and hands of the militant saints ; and this is indeed divine service, to worship the Father (through the spirit of prayer) in spirit and in truth ; and these are the worshippers whom the Father seeketh, John iv. 23, 24. The Lord regards not those that have nothing but a noise of arrows, or Romish bells without them, and have nothing of the sounding of the Spirit of prayer within them. What cares the Lord for such, who put on Aaron's dead linen ephod, and use not Moses his living praying engine ? The Lord is a Spirit, and he is for all prayer and supplication in the Spirit.† O ! what engine is like to this ? what were any of those which Archimedes (that famous artist in engine making) made for war ? or those which the Pope, the Princes, the Parliaments, the Prelates, Convocations and Counsels have made for worship, to this engine of prayer, to this all-praying, and always praying in the Spirit ?

#### 5. *Totum vigilantie.*

The next totality you may see in this mighty engine of prayer, is, Watching. 'All prayer and supplication in the Spirit, and watching thereunto.' All prayer, hath all watching joined unto it. But having spoken somewhat large of the duty of watching in general, in the first doctrine, I shall be the briefer here.

All watching, is watching in all things, in prayer.— There is watching in the Engine of prayer,

\* Prayer is a most glorious piece, the work of God, every prayer that comes from the poorest of the seed of Jacob, is a work of the Holy Ghost Mr Burroughs Jacob's seed, p 33

† Rom. viii. 24, As the nurse helps the little child, upholding it by the sleeves ; or as an old man is upholden by his staff ; it signifies properly to help together, to lift with us, and before us : It is a metaphor borrowed from one who is to lift up some great weight, which he is not able to take up, or to lift alone, and another then joins hands with him, or stands over against him at the end of the burthen, and helps him to take up the weight. Symps. Lex.

1. That it be fixed well, that the rust of formality and hypocrisy, diffidence, deadness, distractions, &c. be well wiped off; that the duty of prayer be well cleansed, that the hands are pure, and the heart pure and holy, when lifted up to God. The Spirit of God (saith one) is a delicate thing; surely so it is a delicate, clean, tender, dove like Spirit: It is for clean hearts, for clean persons, and for clean places, &c. That was a good advice, which Zophar gave unto Job, Job xi. 13, 14, 15, 'If thou prepare thine heart, and stretch out thine hands toward him; if iniquity be in thy hand, put it far away, and let not wickedness dwell in thy tabernacle: for then shalt thou lift up thy face without spot, yea, thou shalt be stedfast, and shalt not fear.' Christians, you must watch that this engine be made clean and prepared; that it be fixed and screwed up to the highest peg. As soldiers do fix their arms and engines for war; so Christ's soldiers should look to their hearts, that they be rightly fixed and prepared for prayer. 'O God,' saith David, 'my heart is fixed,' Psalm cviii. 1.

2. There is watching required, that it be well placed; this engine must be placed by the hand of faith, upon the promise, or else it will do no execution; you must place it no lower than a promise of God, or an attribute of God. Ignorant prayer, unbelieving prayer, hypocritical prayer, is but vain babbling, and as the howling of a beast; it is of no force with God, and like a broken bow, which casts back the arrow into the archers face: therefore watch, and set it sure on the living promise, and on Christ the true, living, and golden altar, which sanctifieth the gift, and maketh the sacrifice of prayer pass acceptable with God.\* Engineers are very watchful and careful, how and where they place their engines of war. Why, Christ's soldiers have more reason for vigilancy and watchfulness about the engine of prayer.

3. There is watching belonging unto it, to see how it works, and how it executes; to observe how well it goes off, how well it is discharged, what report it makes, and what execution it doth: An engineer will not set his engine a working, but will watch it also, and wait and look out to see and to hear what exploits it will do; so a chris-

\* The strength whereby prayer doth great things, it lies in the engine, lower, in secret, in the purchase of Christ. Mr, Burroughs Jacob's seed, page 35.

tian must observe how his prayers go off, and what exploits they have done, what sins they have slain, what temptations they have repelled and overcome, what spoil they have done their enemies, and what advantage they have done themselves; how much they have broken the members, and let out the blood of the body of death; how far and how fast they made the devil to flee; what recruits of grace, of quickenings, of strengthenings, of comfortings they have fetched in, and brought home to their souls; what good they have done, or may do, for to advantage themselves, or for the public interest of Christ abroad in the world. Christians should watch their prayers when they send them forth, as Noah did the dove, to observe when it returns and what it brings home to the ark in its mouth. Like Jacob to wrestle hard for a blessing, and watch when it will fall. This is, with David, to pray and look up, and look out, together; to pray and watch, to pray and wait; to watch and wait 'more than they that watch for the morning. I say, more than they that watch for the morning,' Psal. ciii. 6. The soldier, the centinel, the watchman, when the wind blows cold, when the night is dark, when the dangers are thick, do not wait so much for the morning to discharge them, as I do for the morning of mercy in the return of prayer. In a word, christians, there is watching in the engine of prayer, in every spring, in the main spring, in the lesser springs, watching in all the wards of it, watching in all the meeshes of it, that every thing move right, and meesh right, without stop or jar.

#### 6. *Totum perseverantie.*

The next totality in the engine of prayer, is, all perseverance. Here is all prayer and supplication in the Spirit, then, all watching and praying in the Spirit; and now again, all perseverance in this prayer and watching: You see how it increaseth piece upon piece, wheel upon wheel, iron upon iron, brass upon brass, lock upon lock, rivet upon rivet, strength upon strength, before we have gone through it. You see how it increaseth grace upon grace, duty upon duty, in an harmonious and inviolable concordancy and concatenation. All perseverance; that is, perseverance in all the times, the seasons, and occasions of prayer; with Isaac in the field, in the evening; with David early in the morning; with the spouse on her bed; with Peter and John in the temple; with Moses on

the mount, and with Christ our Captain in the mountain, in the desert, in the garden, and on the cross. All perseverance in prayer, is for a christian to begin his life with prayer, to continue his life with prayer, and to end his life with prayer: To pray with Daniel three times a day, when it is death to pray but once a month; to pray for all persons, and for all things that we ought; to pray for our cruel enemies, like Stephen the Proto-martyr, in a shower, in a black shower of bloody stones.

Here is all perseverance in all prayer, and all supplication, (for so this totality doth grow bigger and bigger, greater and greater, until it goes through all the engine, and fastens the several parts together) and this is to persevere, in keeping up the heart in life, in vigour, in heat, and in flame, in prayer.\* It is to continue to keep up the heart, and to keep up the hands, in fervency and importunity, to greaten and multiply prayer, to make prayer to be prayers, to keep rowling the snow-ball, uphill and down, until it be ponderous enough to weigh down what shall be put in the balance against it; to keep winding up, and bending the spring of prayer, until the spring do break, or the mercy be obtained: This is to pray with continued and reiterated importunity; this is to pray as our Lord Jesus directs in that parable of the unjust judge, and the importunate poor widow, Luke xviii. 1, 'And he spake a parable to them to this end, That men ought always to pray, and not to faint.' As this poor woman did run after, and follow this wicked judge with importunate complaints and cries, so the elect of God are said to cry till their prayers are heard, and their righteous cause be avenged.

This is to put on a kind of holy impudence, and offer an holy violence to the kingdom of God. Like a Jacob, to cast forth his grapple, to hitch, and hold fast the angel, though it were the Angel of the Covenant, yea he would assume the boldness to close in with him, and say, (as it were) Now I have you, now you are my own, and I will have something of you before you go hence; and so struggles with Omnipotency itself, from the evening until the morning, till his thigh was bruised, till the day.

\* It is said, That Jehoshaphat set himself to seek the Lord, 2 Chron. xx 3. It is translated, "Composuit faciem suam,"—He set his face, he gave up himself fully to seek the Lord.

did break, and till the blessing did fall betimes, like the morning dew: Wrestle he would, and get the blessing he would, though crippled in the contest. Like a Hannah in praying, in bitterness, and weeping for a son, and not give over till she had a son, and a Samuel too. Like a Jonah crying out in the belly of the whale, as if in the belly of hell, until bread comes out of this great eater's mouth, and sweetness out of this bitter belly, and the great Leviathan delivers him safe ashore. Like the poor 'Canaanitish woman,' Matth. xv. 22, 23, &c. with the Lord Jesus, following of him, and crying after him, and begging of him, until she had prayed the devil out of her daughter. As her daughter was sorely vexed with a devil, so she was sorely importunate in prayer. How many barricadoes did she break over in pursuing her enterprise, and persevering in prayer.

1. *A bank in her way.*

She met with the obstacle of Christ, his silence; though she cried aloud, yet not a word of answer came from him.

2. *A barricado raised against her by the disciples.*

From the disciples; she might have thought, possibly, that they would have helped her, to usher her in, and spoke a good word for her to their master, to dispatch her errand; but they, instead of speaking for her, spake against her; as she was beseeching for mercy, they besought him to send her away without any; without either an alms or an answer. Well, here she would not be stopped, but ever, crying and following them.

3. *A bulwark to keep her from mercy.*

The Lord Jesus, his (as soon as he spake) were cooling and cutting words, one would think enough to knock off her fingers, and to break her heart; 'I am not sent but to the lost sheep of the house of Israel.' And alas! this poor woman was none of them, and what shall she do now? Why here she will not stop neither, but climbs up, and gets over this bulwark also, by the scaling-ladder of faith; and whereas before she was behind him, now she runs and gets before him, and puts on with more force, and falls a worshipping and praying together, with her, 'Lord help me,' and yet here came no relief, worshipping and praying united, did not do it.

4. *A battery stronger than the former.*

But a stronger battery is raised against her than either of the former; Christ calls her dog; tells her, such mercy as she is come for, is for the children, it is their bread, and their due, but it is unmeet to be cast to the dogs, for them to eat it. Now one would think that this poor woman were quite blown up; that these words, like arrows impoisoned, had struck her dead: Well, struck down she was, but she scrambles up again, and skilfully bends the engine of prayer, and like a spiritual politician, finds now a way to strike the mark, when the standers by think it farthest off, and most at random. When Christ calls her dog, she consents unto it, 'Truth, Lord, said she;' and now she would act in the capacity of a dog: Over this stile and wall, and all, she leaps, she comes into the house, and under the table, and so begs and looks up for crumbs, and is content to take them when they fall. There is something belongs to a dog, let me have that: I will not sit down at the table, to eat bread with the children; but will lie with the dogs under-board, to wait when a crust or a crumb will fall.

And being so low, and putting her engine on the ground, she gets into the very heart of Christ, and there she hit the mark at last, and gains the price of mercy, and goes home with trophies of victory over the devil. 'O woman, great is thy faith! be it unto thee, even as thou wilt; and her daughter was made whole from that very time.' This is all perseverance in prayer and supplication. To pray hard, and to continue in the pursuit of prayer hard also; to turn every stone that lies in the way of any mercy; to get over all discouragements, yea, to form arguments for mercy out of discouragements and misery. 'For thy name sake, O Lord, pardon mine iniquity, for it is great,' saith David, Psalm xxv. 14. It will make greatness of sin, to be an argument for pardon. A Jonah will fetch faith and patience, into the belly of prayer, until prayer hath brought him out of the belly of the whale. This is all perseverance in supplication and prayer.

All perseverance in all prayer, is always to pray in the Spirit. Perseverance must pass through this totality likewise, in the engine of prayer. The Spirit of prayer in the soul, must be like the natural heart in the

body, 'The first that lives, and the last that dies.'\* The new creature, is a living creature; and we must live in the Spirit, and pray in the Spirit, and be led by the Spirit. We must walk always by the rule of the new creature, the Spirit of life and grace within; and according to the rule of the Spirit, in the word of the Spirit without. It must not be prayer sometimes according to the will of God, and at other times according to the wills and lusts of men. It must not be sometimes according to Christ's pure institutions, and sometimes according to men's inventions. Ah! where is this all-perseverance of praying in the Spirit with many christians, and with too many ministers at this day? All-perseverance is to continue to death, praying by the Spirit of God, according to the will of God, and level right at the glory of God; to be edified here with grace, and crowned with glory hereafter.

#### 7. *Totum sanctorum.*

The last totality in this mighty engine of prayer, is, *Supplication for all saints*. †We are not to understand praying for all saints exclusively, but indefinitely; not as shutting out all wicked men from the prayers of the saints, but including all the saints among themselves; and prayer must be for all the militant saints; but it must be neither for nor unto any departed saints. And this being premised; I shall open this totality likewise, as I have the other before.

To make supplication and prayer for all saints, is to pray for the saints indefinitely, and universally; for one saint as well as another; for the poor as well as the rich; for the despicable as well as the honourable, Isa. lxiii. 16; for a Lazarus lying at the rich man's door, as well as for a Solomon sitting on the throne. To pray for all the saints in all conditions, under all providences, whether adverse or prosperous; to pray for all the saints, as such, to all intents and purposes that have need of prayer. To pray for all saints, whether known or unknown. To pray for all saints, though of different judgments, and otherwise may go under divers denomina-

\* 'Cor est primum vivens et ultimum moriens.'

† None are to be excluded out of our prayers, but such as have sinned the sin unto death. We must not pray for departed saints, for we can thereby do them no good. Nor we must not pray unto them, for they can do us no good.



tions; we must not divide in our prayers, those whom Christ hath united unto himself, by the Spirit.\* We must not pray for saints of this judgment, and pass by, and persecute saints of another judgment. Ah! it is sad to consider this, that the wild birds and beasts of prey, and the tame, though of different natures, as the eagle and the dove, the lion, the wolf, and the lamb, the cat and the rat, &c. lived quiet together, when shut up in the ark, notwithstanding their natural antipathy. And that saints, though of the same common name, and of the same divine nature, and embarked in the same bottom, Christ, the best and true ark, should yet instead of praying for one another, prejudice and persecute one another!†

Ah, soldiers of Christ! this is not using your engine of prayer aright. It is your greatest strength in prayer, to unite many prayers, all prayer in one. For every saint to pray for all saints, is for every saint, for all the saints to pray for one. And of what strength is prayer when thus united? striving together in prayers, saith the apostle. Unity is the strength of heaven, Trinity in Unity, and Unity in Trinity. Unity is the strength of hell: If Satan's kingdom should be divided, it could not stand. And so unity among the saints, and a sweet concord, in prayer of all saints, and for all saints, how strong will this engine be? One arrow may be broken, when a sheaf of arrows cannot. A single cord may be broken, when a three-fold cord will hold strong. It was Machiavel's politic principle, *Divide & impera*. Christians, you have had time enough, and occasion to see the truth of it.

And now I shall carry this last totality back to the first, and bring it through that, and all the rest; and then all the parts of this engine will be locked together very firm, and fit for any service.

1. Supplication for all saints, at all times: Always praying for them, whether present or absent; whether

\* It is sad to consider, That those who fled to Frankford, in queen Mary's time, for their religion and lives, yet there were such breaches and bitterness among them, that they sought the lives of one another, picking out some words against the emperor, in a sermon preached by Mr. Knox in England long before. Act. and Mon vol 3.

† 'Non sunt hæc litigandi sed orandi tempora.' These are not times of striving, but of praying. Perkins.

prosperous or adverse ; not pray for them at one time, and reproach them, or persecute them at another time or place.

2. All saints must be prayed for, with all prayer. Closet prayer, family prayer, and public prayer ; and all prayer, for all their occasions, for all mercy corporal and spiritual, temporal and eternal.

3. All saints must be prayed for, with all supplication in prayer. We must pray for all saints with fervency and importunity, as we would for ourselves

4. We must pray for all saints, in the spirit. We must love them in the spirit and pray for them in the spirit. They are all united to Christ by the spirit, in one body ; and so they should be all linked together, by the same spirit, in prayer and supplication in the spirit.

5. All saints must be prayed for, with all watching. Watching how to pray for them aright, for to make supplication suitable to all their wants ; watching in prayer, when they err or go astray, to reduce them ; when they are overtaken in a fault, to restore them in a spirit of meekness and supplication ; not to stigmatize, and to scandalize, and reproach them ; when they are weak, for to strengthen them, when they are disconsolate to comfort them, &c.

6. All saints must be prayed for, with all perseverance. We must persevere in all prayer for them, that they may persevere in prayer, and in every duty, and in every grace, that they may all use all their amour aright, that they may all fight manfully under Christ's banner, and be faithful unto death, and obtain the crown of life.

7. Supplication for all saints, for all that have obtained like precious faith. Like precious promises, and like precious prayer, for all the saints and soldiers of Christ, whether public, or private ; whether magistrates, or ministers, or private christians ; whether officers, or private soldiers in the universal militant church, the whole army of saints and followers of the Lamb. For ragged and torn saints, as well as for silken, sattin, and gold-ringed saints, &c.\* And now I have opened all the totalities of this great engine of prayer, and have shewed you all its

\* St. James blamed the saints for using partiality. James ii. 1, 2, 3, 4.

parts, in an allegorical and metaphorical manner. I shall now set it together, and show you the properties of it, in a further pursuance of the same metaphor; And you shall find it to be a mysterious and mighty engine for service. It is a triangular engine, it hath the strength of the Trinity in every totality, it is the Father through the Son, and in the Spirit. It stands like the angel with one foot on the earth, and the other on the sea; and the top of it like Jacob's ladder, reaching so high as heaven.

1. Always praying.
2. All prayer.
3. All supplication.
4. All prayer in the Spirit.
5. All watching in prayer.
6. All perseverance in watching and prayer.
7. All supplication for all saints.

What is the sum total of all these totalities, less than a little Almighty? Christ your Captain is God Almighty; and you christians in his armour, with his weapons, and engine, are soldiers, and men almighty; strengthened with all might. And 'I can do all things through Christ which strengtheneth me.' Your Captain's almightiness, is of himself, and your almightiness is through him.

*2ly. The properties of the Engine.*

I shall shew you now the properties of this mighty engine.

1. It is perfect and entire for use.
2. It is portable, to be carried about.
3. It is occult, to lie secret and hidden.
4. It is loud, to sound, and noise.
5. It is formidable and terrible.
6. It is potent and powerful.

1. This engine of prayer, is a perfect and entire engine. Seven makes a number of perfection; seven multiplied by itself, completes the years of bondage, and brings a plenary jubilee for freedom and liberty. And seven totalities make a perfect and entire engine of prayer for every day in the week, and every day in the year. There needs no collects enjoined to it; Here is prayer for red-letter days, for all-souls, and for all-saints. The common Engine is very imperfect; many cases, many

conditions, many necessities, that it cannot reach. Execution having one foot on the ladder, and the other stepping into eternity; how the ordinaries come thither with their common engine, for to help (at a dead life) those forlorn creatures, and fumble extraordinarily about it, because it is imperfection. For want of more perfect and pertinent prayer, they make use of that, for the visitation of the sick (in private) where they are like to hit the mark, as soon as an engineer, who dischargeth his engine eastward in the evening, and thinks to strike the sun at his setting. They pray for them as servants of the Lord visited with sickness, &c. And now they who could have no benefit of the Latin-book at the bar, can find as little by the English Book at the gallows. It is well the martyrs had a better engine to help them in Smith-field, than the malefactors have to help them at Tyburn. A condemned nobleman of this land,\* was sensible of the impertinency of this book-prayer, to prepare him for death; who when his learned chaplain read much of it for *this* purpose, but little to *the* purpose; saith he, 'What is this to my case, that am going to die, that must be beheaded to morrow?' &c. A learned Prelate delivered in a popular auditory, 'That saint Paul had his meditations and prayers, in his parchment which he left at Troas;' That is not to be conjectured: But this to be sure, if he had any there, they were better than any the Bishop had in his book. And hath enough to carry with him beside, who could pray from the spirit, and with the understanding also, 1 Cor. xiv. 15. And surely, though his Lordship's book hath an almanack to direct it, yet it was never calculated to saint Paul's meridian, it wants near ninety degrees of latitude and longitude. And what was in St. Paul's parchments, I know not; But am sure that the Common Prayer Book was no more there, than the Bishop's book of articles in Paul's written Epistles.

Objection. But some will say, that the common prayer book was made and hath been made use of, by many godly men.

Answer 1. The Lord Jesus, nor his apostles, did never make it. And they had as much power and skill to make it, as any since, and as godly too. And it doth not look pure and godly enough to come from the primitive hands.

\* The Earl of Castlehaven.

2. It may be no part of their godliness, what they did in the making of this ; but rather of their darkness and weakness. And the Lord may wink at that, in time of ignorance, which he will not bear with in time of greater light.\*

3. Let us give our ancestors their due measure and weight, as to godliness, (without the least reflection on their honest intentions) and not to detract from the worth of many of this present age. Have not many as godly as the former, opened its weakness and errors, disused it, expunged it out of the church, and something besides ? And better penst have anticipated mine, and saved me the labour here. It is a very imperfect piece, when men have made the best of it ; it is but like carting of the ark, and drawing of it with beasts, when the Lord would have it carried on the Levites' shoulders. There is often, *Let us pray*, and yet when priest, and clerk and people too, have took their parts, and united their strength, how imperfect is it, and far short of this *All-prayer*, in the text ? Some say that it is crutches for the lame, and a good help to pray by : And to this I say, that there are two sorts of persons which make use of crutches ; The one out of mere necessity, and it were a piece of cruelty and inhumanity, for to deny a good crutch to a real cripple : But when the crutch is more crippled than the man, it will but deceive him, and lame him the more by trusting unto it. And the scripture and the spirit are the best helps in the world to pray by. But if ministers cannot go without such crutches as these, they are not fit for that preferment, to bear office so high in the militant church † But rather to be degraded, if not quite cashiered from the army of Christ.

There are another sort, who make use of these

\* What they did then, was a step forward to reformation, but now it is a going back to corruption. Then the ride of popery was stopped by it, and now it opens the sluice, to let it return again.

† "Sinectymnus" Mr Bernard Mr. Powel. The godly and learned divines, appointed by his majesty, to examine the Liturgy, &c.

‡ Whosoever it was that gave them commission, be sure they had none from the head quarters from the Captain General, Christ.

crutches, that have been known to go well without them, (and as good at climbing as any in the army) and it is not questioned by many, but they can go as well again, if these crutches were but taken from them. Sirs, give me leave, to speak a word of advice unto you : Take heed of counterfeiting in such weighty matters as these. For it is no good mocking with such spiritual edge tools, and spiritual weapons ; for fear lest the Lord should blast your gifts, and parts, and suffer your graces to wither ; and take away your talents from you, because you improve them no better. It was a sad charge which Eliphaz brought in against Job, (had it been true) Job xv. 4, 'Thou casteth off fear, and restrainest prayer before God.'

It is the note of an able expositor on the text.\* 'That it is an argument of an evil heart; to shorten or restrain, to lessen or to give off prayer in times of trouble. Take heed of quenching the spirit and restraining of prayer before God lest the spirit withdraw and leave you.† And take heed lest your General find you out on your crutches, in his enemies quarters, and shew you martial law ; and make you a let-pass and whip you home to his colours for cowardly counterfeits.

Ah christians, soldiers of Christ ! make use of this perfect engine of prayer, which lieth in your armoury ; there is room for the spirit to move you, to carry you forth. and to carry you up, to spring, to wheel, and to wing your souls, to help your infirmities, to make intercession, according to the will of God ; and to offer up spiritual sacrifice holy and acceptable unto God, through Jesus Christ, without restraining, limiting, grieving or quenching of the spirit in prayer.

2. This engine of prayer, is a portable engine. Although it be mighty and weighty, yet it can be carried about by its own strength, whithersoever you go. What *Byas* the philosopher said of his learning and moral virtues, may a christian say of his graces ; *Omnia mea mecum porto*, all mine I carry with me, Christ's soldiers

\* Mr. Caryl.

† There are five black stairs that lead down to hell.

1 Quenching of the spirit.                      2 Grieving of the spirit.

3 Resisting of the spirit                      4 Vexing of the spirit.

5 Doing despite unto the spirit    And quenching of the spirit is the first step to utter apostacy and destruction.

Mr. Jer. Dike.

can carry his weapons, his armour, his engine, and all his spiritual munition and artillery with him, whithersoever he goeth in following the Lamb; whether it be up-hill or down-hill; whether by land or by sea. This Noah could carry with him in the ark and Abraham into a strange country, and Isaac into the field, and Jacob in his journey to use it by the way; and though he was made to go halting with using it, yet (as lame as he was) he could carry this mighty engine and the great blessing it had gotten him together.

This praying-engine, Jeremiah could carry with him in the miry dungeon; and Daniel in the Lions' den; and Jonah into the belly of the whale (to help him from thence :) This Christ and Moses could carry with them up to the top of the mount; This the apostles could carry with them into the prison; and the martyrs, into the bishop's dark coal-house. This the old testament believers could carry with them into the dens and caves of the earth, &c. This engine of prayer Christ's ministers can carry with them five miles from corporations, boroughs, cities, &c. and into a foreign land, remote in the world, to get a blessing for their native country when cast out by it. This is a portable engine, they can carry it with them; and they who have taken away their other goods, their meat, their drink, their cloaths, &c. yet cannot take away this. When many have their common engine taken from them, they cry out like Micah, that their all is gone, Judges xvii. 5, and xviii. 24, 'You have taken away the gods that I made, the priest, the Ephod, and the teraphim, and what have I more, said he?' you have taken away my consecrated things. But now if the idol should be taken away, and the idol-priest, and the idol-ephod, and teraphim, Christ's soldiers have their all, and their engine of prayer left them entire; and none can take it from them, to make them say, 'What have I more? It is a mercy, that they who do so much malign them for the spirit and duty of prayer; cannot take it from them. Some complain of the weight and burthen of the common engine; they say, how they have taken it up, as their burthen, and that they use it as their burthen. Let me speak to such, in the language of *Mr. Collins*, in his farewell sermon.\* I hope without darger I may comply with them; considering I bear them as my burthen.

\* London ministers farewell sermons. pag. 279. 280.

‘This is very like the young man in the gospel, he came to Christ, and would have him come to his terms, and when Christ told him, that he lacked one thing, ‘Go sell all &c. he went away sorrowful.’ So many Christians they would follow Christ, but they cannot, because there is not such security in it; but they will go away sorrowful.”

“Thou hypocrite, art thou willing to forsake all for Christ, yet cannot leave life, liberty and some of these small things? Will ye wound the name of Christ and pretend to be sorrowful for it? I conclude, thy pretence shall not excuse thee: was Pilate loath to crucify Christ, and as a means and expedient, calls for water and washes his hands, saying, ‘I am innocent of the blood of this just man;’ But do you think that God excused Pilate? No more will he you. Whatever is brought to you, is either forbidden, or commanded, by God. If forbidden by God, why do you meddle with it? If commanded of the Lord, why are ye burthened with it? Why do you it heavily? For the Lord loves one that is cheerful in his service: Neither God nor man is pleased with such.”

Ah, sirs, do not take up a load of ceremonies, impertinent, formal, superstitious, contracted and imposed prayers, and carry them to the Lord for sacrifice, for he will not accept them: If they are your burthen, they are much more the Lord’s, and he will not hear them, no, nor yet bear them long. If you will not ease yourselves, be sure, the Lord will ease himself, and will not bear such an unreasonable as well as unscriptural burden as this. Oh! seriously consider that dreadful scripture (which methinks should be as a fired beacon, and a flaming sword to keep you from it) Mal. i. 13, 14, you said also, ‘Behold what a weariness is it, and you have snuffed at it, saith the Lord of hosts, and ye have brought that which was torn, and the lame and sick: thus you brought an offering: shall I accept this at your hands, saith the Lord. But cursed be the deceiver, which hath in his flock a male, and voweth and sacrificeth a corrupt thing,’ &c.

Under the Levitical law, Lev. xix. 19. the Lord forbade that cattle of divers kinds should be suffered to engender together, and the field must not be sown with mingled seed, neither must a garment of linnen and woollen mingled together, be worn. And so the conjunction of the good seed of the word, with the evil seed of the beast



makes but a monster in worship, for a sacrifice for God. And do you think that such mixed, and linsey-woolsey service will please God? O take up this portable engine of divine prayer, which will please your Captain, and comfort yourselves.

This is an engine, that the weakest christian, through the help of the Spirit, may carry with him, with a great deal of delight, when the Captain of our salvation (through bodily weakness) was unable to carry his wooden cross, yet he could carry his praying engine, to help him to endure the sufferings of it. The Romans' weighty engines and massy rams required great strength to draw them about, but this engine will fetch in strength enough to carry itself, and the carrier too, through all the world.

3. This engine of prayer is a very hidden one, it can be carried in secret, and placed in secret, and it can be used in secret out of the enemy's sight. And it hath very occult properties and qualities in its mysterious workings, that the enemies with their greatest inspection and deepest policy cannot descry.

It can be laid in a corner, and do great exploits. When Herod stretched forth his hand openly, and raised a battery against the church, and digged deep to blow it up; the church made a counter-mine, and laid this engine of prayer in secret, and very secretly and mysterious it wrought, Acts xii. 5, 6, 7, &c. Peter was cast into prison, and into chains and prison; and the church made that which is called a conventicle. They got together in private, and made prayer without ceasing. And this engine of prayer broke down the enemies battery, blowed up their mine, and did their work. Their prayer went secretly to heaven, and took a courtier of the throne by the hand, and brought him to the earth, leads him into the prison, unlooseth the chains, unbolts the doors, and brings forth Peter. And the blessed angel goes and steals upon Herod the king, and smites him down to the ground, and cuts him off with a sudden and shameful death. And he that was but little before, stretching forth his hand to vex certain of the church, hath now the hand of God and the hand of an angel too, stretched forth against himself, to vex this persecuting prince to death.

And notwithstanding all his sublimity and grandeur, though on the throne, and in royal apparel, and cried up with a shout of the people, to be a God, and not a man; yet he was made to know himself, to be but a vile persecuting wretch, and a great despicable stinking worm, and meat for the lesser worms to eat. When Peter and John were apprehended and convened before the rulers and elders, Acts iv. they threatened them, and strictly charged them to preach no more in Christ's name. But they would not observe, but return to their company, reporting what was done, and sets their engine of prayer a going, to counter-work the enemy's rage. They spread the threats, the cruelty and rage of the enemies. before the Lord in prayer, desiring the Lord to behold those threats; and at last, the place where this engine was set, did shake; and being cast into prison, away comes the angel secret by night, and opens the prison-doors, and brought them forth; and bids them go into the temple and speak all the words of this life, Acts v. 18, 19, &c.

This engine shoots sometimes directly, and sometimes obliquely, sometimes perpendicularly, downright to earth and hell, and sometimes elevated much again, to the last degree and minute of altitude; sometimes it is discharged forwards to pursue and overtake the fliers in their fearful flight; and sometimes backward, to break down the bridges, to open the sluices, to draw the hatches, to fill up the moats, and to barricado the wares, to stop the enemy in their most vehement pursuit, Sometimes it goes off at a right level, point-blank, and sometimes at random. Sometimes it goes off through an absolute promise, and sometimes through a conditional promise, but always through a mediator, and there it never misseth, or goes beside the mark, Isa. xlv. 19, 'I said not unto the seed of Jacob, seek ye me in vain.'

This the Lord hath spoken plainly and openly. 'I have not spoken (saith he) in secret, in a dark place of the earth.' The heathen gods did speak darkly, and ambiguously to their worshippers, that they knew not what to make of their words;\* 'But I have not done so to you, saith God.' They would have you worship them, but they cannot help you when you have so done. 'But it is

\*Mr. Burroughs' 'Jacob's seed.'

not so with me ; I said not to the seed of Jacob seek ye me in vain.' If you use your father Jacob's praying-engine, and grapple and wrestle for the blessing, you shall be called Israels, and (as princes) have power to prevail with me. This poor despicable worm Jacob, with the engine of prayer, shall prevail with God. Ah Christians! soldiers of Christ! keep charging and discharging of your engine, for it shall not be in vain. You have better than the word of a king, you have the word of a faithful God, that your prayers shall succeed, your tears shall be bottled, your petition shall be filed up in heaven, and God will put his own privy *Signet and Fiat* at the bottom of them all, and issue forth a decree for mercy. It is one of God's glorious attributes, that he heareth prayers. 'And those that sow in tears, shall reap in joy,' Psal. cxxvi. 5, 6. He that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Oh! what a secret, and successful engine is this! Oh! little doth the world know, what is in the prayer of the saints! What exploits they do even in secret, what good or what hurt this engine will secretly do them! Verily prayer hath most mysterious, most sublime and subtile properties in it.

This engine can shoot sympathetical ointment to spread a plaster, and cure the wound which the same weapon makes: It can cast down, and comfort: It can break, and bind up the heart of an incestuous Corinthian, 2 Cor. ii. 7.

It can deliver, and discharge mercy and misery, judgment and joy, honey and gall at once. Psal cxxxvi. 17, 18, &c. 'To him which smote great kings; for his mercy endureth forever.'

'And slew famous kings; for his mercy endureth forever.'

'Sihon king of the Amorites; for his mercy endureth forever.'

'And Og, the king of Bashan; for his mercy endureth forever, &c.'

All this is the different effects, and various operations of the same prayer: It can kill and cure at once: It can float to the top the lowest saints, and sink to the bottom the highest sinners, with the same breath. It can shoot bladders to the one, and mill-stones to the other at once.

Oh! the mystery of prayer!

This is one of the great mysteries of the kingdom of heaven, which the mighty carnal politicians of the world understood not; and yet babes and sucklings have it revealed unto them. They have the hand that will turn the cock above, and draw the sweet wine of the kingdom, to cordial and refresh the oppressed saints; and to fill the cup to the brim with the bitter, the red, the sparkling wine of divine wrath, for all implacable, oppressing sinners. These babes have the key of the kingdom of heaven, where the treasures of mercy and wrath are laid up and reserved. A praying Hannah can go up, and fetch down a rich mercy for herself and the church together. And a child, or a woman may take this engine of prayer, as Jael did her hammer, and secretly smite a nail home to the head, in the head of a Sisera. Prayer is sometimes like black gun-powder, it will deliver home to the mark, and do execution before the report is heard; and sometimes like white powder, that will kill the enemy, or get the prize and make no noise in earth at all. Like lightening, that will mysteriously penetrate the smallest pores: that will melt the sword and not burn the sheath. Prayer hath much intimacy, and goes hand in hand with the invisible God: It can deliver an arrow to the heart of a Julian, and strike a persecuting apostate dead, in his tent; and no mortal eye can see whence it came. This engine can shoot fire and water together, it can kindle a fire, and quench a flame at once. Ah subtle sinners, seed of the serpent! fear this secret, subtle and sacred engine of prayer: It will countermine your bloody gun-powder politick plots. It will sink you down or blow you up. It will cast your fire-balls in your own faces. Oh Lordor, London! England, England! leave off the common fire, and the strange fire you have used so long, and hath been some of the bellows that have blown the coals, and kindled the flames of the other strange fire amongst you. And make use of this occult engine of prayer: When all your other engines are broken, or have no water to feed them; this will dig a well, and draw water together through the hardest rock. It will open rivers in high places; and fountains in the midst of the valleys; and make the wilderness a pool of water; and the dry land, springs of water.

It is said of Archimedes, that admirable engine maker, that when the Romans laid siege to Syracuse, where he

lived, that he made burning-glasses and by them set on fire divers ships which the Romans had in the haven. He had a variety of engines, some for one purpose, and others for another purpose, because no one of them could be for all uses, and to all intents and purposes. It is good for fire-works, for water-works, good to use in the earth, and in the air; it hath the mystery of all the elements in it. \*It hath divers and contrary effects, at one and the same time. It carries as diametrically opposite, as the east is to the west. The Dutch new engine is reported to have two bores, and delivers two bullets at once, chained together, but both these shots are carried along by one chain to one place, and to one purpose. But this engine of prayer will deliver at once two shots of divers metal, and carry them quite contrary ways. It will carry the golden ball of mercy one way, and the granado of wrath another way; The same prayer can send one angel to the prison, to let go a Peter; and another to the prelate, to knock down and execute a Herod, &c. It will dismount a Haman, and set a Mordecai on horse-back; It will advance the one to honour, and the other to the gallows, Esth. chap. vi. and vii.

4. This engine of prayer is a loud instrument to sound and noise. The word hath a voice, the rod hath a voice, and prayer hath a voice; though the carnal, careless, secure, sleepy, deaf, or rather dead ones of this world hear it not. Nay, when a good Eli could not hear a Hannah's voice, 1 Sam. i. 13, though standing by her on earth, yet her voice was heard loud in heaven before the throne of God.

It is a high expression of Luther, speaking of the prayer of a contrite heart, "The least sigh of a contrite heart, so fills heaven with noise, that there is no noise of any thing in heaven, or earth, heard at that time, but only the noise of prayer."

This praying engine may make a great noise, when it makes no words.

There are three things especially, which are said in scripture to make a cry.

1. The sins of the wicked. 'I will go down now and see, whether they have done altogether according to the cry that is come up to me.'

\*Prayer can strike fire out of flint, and water out of the rock.

‘The cry of Sodom and Gomorrah is great, and their sin is very grievous.’

Very grievous sins, make a very grievous cry in the ear of God.

2. The sufferings and blood of the innocent is said to cry. The blood of Abel was said to cry, from almost the beginning of the world: It was said to cry so long ago, and it continues crying to this day.

And the blood of the New Testament-martyrs, is said to cry, Rev. vi. 9, 10 ‘I saw under the altar, the souls of them that were slain for the word of God, and for the testimony which they held.’

‘And they cried with a loud voice, saying, ‘How long, O Lord, holy and true, dost thou not judge and avenge our blood, on them that dwell on the earth.’

And blood cries at Rome, and blood cries in England, and cries at London; O London, London! hearken to the voice of the Marian martyrs, the blood of Smithfield, that *Akeldema*, that field of blood where the martyrs fryed, And all the innocent and royal blood, that hath been spilt in thee from time to time, lies crying aloud to heaven for vengeance at this day. And the martyrs fire so long ago, may kindle these fresh flames of wrath.

3. There is the prayer of the saints, that are said to cry. Luke xviii. 7, ‘And shall not God avenge his own elect, which cry day and night unto him,’ &c. Prayer hath a loud cry, and it hath a long cry too. It cries day and night; it cries continually, from generation to generation: It cries until the cause and quarrel of the elect be avenged; and the mercies they cry for, be obtained.

All these cries are up in the world, yea, and up in England, and that very high at this day. Though prayer be looked upon never so despicable, yet it hath a loud and successful voice. Though it may be looked upon by many to be but as the noise of rams-horns, yet it will make the walls of Rome, like the walls of Jericho, to fall down. Prayer hath a loud breath, and a long breath, yea, and a strong breath likewise. Though prayers may sound no more than a tear on earth, yet it sounds as a trumpet in heaven. And like some engines that begin with a smoke and end with a sound. The prayers of the saints go up to heaven with the smoke of incense; but they make a report, and recoil with a loud echo, and have voices as terrible as thunderings, and lightnings, and earth-quakes.

Rev. viii. 3, 4, 5, ‘And another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God, out of the angels hand.’ And the angel took the censer and filled it with the fire of the altar; and cast it into the earth; and there were voices, and thunderings and lightnings, and an earth-quake.’ Let me a little open this scripture, that you may the better understand how your engine of prayer comes to make such a report, and to sound so loud.

This angel is understood to be the Lord Jesus, the true angel of the covenant; not a common and ordinary angel, but a covenant and extraordinary angel. It is Jesus Christ that offers up the prayers of the saints.

And He is the true golden altar himself, which keeps in, and bears the living coals to kindle prayer, and that sanctifieth the gift.\*

He is the Golden Censer, as well as the Golden Altar. The much incense that was offered with the prayer of all saints, is his superabundant merits and mediation. His Spirit blows the coals, and kindles the incense, and fills the censer with fire; and then the smoke and the savour of prayer is sweet. And then He, as our Great High-Priest, carries them into the Holiest of Holies, and lay them upon himself, the glorious Golden Altar that is before the throne of God; and offers them up with his own hands, and makes them acceptable in heaven. And having found acceptance in heaven, what a noise will they make at their rebound when they are cast down into the earth.†

What a comfortable echo will it be to the saints? And what a dreadful thunder clap and earth-quake will it be to their enemies? The lower in the valley an engine is

\* Dr. Gouge’s Commentary on the Types.

† When Marcellus came against Syracuse with great force, Archimedes began to handle his engines, and threw many kinds of shot and stones of great weight, which fell with such exceeding noise and violence, that it bear back the Romans, and brake down the foundations of their engines that was against them, &c. Clark’s Mar. p. 159. The engine of prayer is of greater noise and force.

discharged, the more it will echo. And so it is with the militant saints, when they dwell lowest in the valley of affliction, the greater report and redound will their prayers make, the greater echo will they give.

The lower the Israelites lay in bondage, in affliction and iron, the deeper did they sigh, the louder did they cry, the more grievous did they groan; 'And their cry came up to the Lord by reason of their bondage, and accordingly did the Lord remember them.' And at last their prayers and cry redounded with the voice of joy, in a jubilee for themselves, and judgment and utter destruction upon Pharaoh and his army, their oppressing enemies, which made the sea to roar, and the earth to ring with a mighty voice.

The least sigh or sob, the least groan or moan, or tear of a gracious heart, makes a noise in heaven. David knew it well enough, and therefore he is sometimes with his Lord, 'Hear the voice of my weeping, the voice of my groaning, the voice of my moaning, the voice of my mourning, the voice of my sighing,' &c.

The great God makes much, yea, he makes the most of the least of prayer: When the saints do but sigh on earth in a dungeon, he hears them on his throne of glory. When they do but sigh in the prison, he hears it at his palace. Ah saints! what a God have you! that a sigh should sound so loud to be heard in heaven, to awaken God, to raise him up, and to bring him down from the throne to the footstool, to help his oppressed people. Psalm lxxix. 11, 'Let the sighing of the prisoners come before thee; according to the greatness of thy power preserve those that are appointed to die.' Or, as the marginal reading is, 'Preserve the children of death.' Ah prisoners of Christ, and children of death! what a cordial is this. That your sighing may be heard in heaven, to break your bonds though affliction and iron. yea, though bound with the bonds of death? It can reserve the sentence from the children of death, upon whom it is cast.

Jesus wept, and groaned; and groaned again; and the groans were heard in heaven: And he cried out, and his voice was heard in the grave, and the bonds of death were loosed, and the grave gave up her dead.

\* Ah soldiers of Christ? Learn of your Captain to

\* Genitus oppressorum exaudit Deus.



weep and groan over another Lazarus, and it may bring him from the dead, though he have lain in the grave, bound hand and foot, under a heavy tomb-stone, more years than the former did days.

Oh! Go with Mary, and weep at the grave, till he whom thou lovest, and Christ loveth, come forth. The prayer of faith, though in sighs and groans that cannot be expressed, may cry loud enough to save the sick, and to raise the dead. What a precious text is that, worthy to be written in letters of gold! Psalm xii. 5, 'For the oppression of the poor, for the sighing of the needy; now will I arise (saith the Lord) I will set him in safety from him that puffeth at him.' Or, as the marginal reading is, 'From him that would ensnare him.'

Ah poor and needy ones! Are men puffing at you, and ensnaring of you? When you cannot utter your complaints openly, yet you may secretly sigh out your oppressions before the Lord, and that will be loud enough to awaken the Lord to arise. *For with him the fatherless find mercy.*

Prayer is a *weapon*, an *engine* which your enemies with all their skill and power cannot take from you, or wholly hinder the use of it, as long as you live. Let a saint have all his books taken away, yet he can pray. Cast him into prison, with Peter, yet he can pray. Cast bloody stones at him, with Stephen, (Acts vii. 60) yet he can pray in that dark storm. Stop his mouth with a gag, or cloth, as some of the martyrs were, yet he can sob and sigh, and that is prayer. Pluck out or cut off his tongue, as other martyrs were used, yet he will moan and groan, and that is prayer, yea and loud prayer too. The more men go to silent prayer, the louder it cries; the more they go to stop, and dam up prayer, the more it breaks forth and runs over, like waters, with a greater noise.

Let out his blood, and that will still speak, and cry with the blood of Abel. Burn him to ashes, his dust will fly up to heaven with the martyrs, and join forces with that blessed army, and besiege the throne of God, the throne of grace and glory, with a loud voice, 'How long, Holy and True, dost thou not avenge our blood on them that dwell on the earth?' Rev. vi. 10. And all the prayers they made in the time of their life, will reinforce their strength again, and follow them when they are dead. This the Spirit of truth proclaims from heaven, Rev. xiv. 13.

Oh enemies to prayer, persecutors of praying saints! What do you mean? Bethink yourselves before it be too late. Can you stop the running Jordan, or the overflowing of Nilus, or the roaring of the sea? Or can you silence the clamor and terrible shout of the last trumpet's sounding, when you are called to judgment? Then you may silence the noise of this *praying-engine*, and not till then.

5. This is a potent powerful Engine. You may guess much at this by what hath been said already. The engine of prayer is powerful every where. It is powerful in heaven, in earth, in hell, the sea and all deep places. Behold and see well what it hath done, what it can do, and what it shall do. It hath had power over devils, power over men, yea, and power over God. It hath healed the sick, it hath raised the dead, it hath chained up the devil, and cast out devils; when the gift of miracles could not do it, the gift of prayer could.\* When Paul knew no other way to break his chains, and open the prison-door, he questioned not but this engine of prayer would do it. He was a prisoner when he wrote his epistle to Philemon, and he writes to him for to prepare a lodging, upon the confidence he had of the power of this engine of prayer Philem. 22, - But withal prepare me a lodging; for I trust, that through your prayers I shall be given unto you.' This engine can fetch a Paul out of prison, a Jonah out of the belly of the whale in the sea, and a Lazarus out of the grave, on the land: This is that engine that hath shut up heaven, and opened it again; This engine hath stopped the sun and moon in their courses, until the people had avenged themselves upon their enemies. All those great exploits that are attributed to faith, Heb xi, 'Of being valiant in battle, of putting to flight armies of aliens, of subduing kingdoms,' &c. may be all attributed to prayer; it was by faith, by faith in prayer. Said Archimedes, 'Give me a place to set my engine on, and I will move the world.†' Soldiers of Christ, you have not only an engine that will move the world, but you have a

\* One said of the prayer of Luther, "Non dubito multum subditi et desperatum hanc causam comitiorum preces illius illauræ sunt." That he was confident the business had some life in it, because Luther prayed.

† It is said of Luther, That he could have whatsoever he would of God in prayer, "Potuit quicquid voluit."

place to set it on, very firm: There is the promise of God, and the mediation of Christ, a place on purpose, put the engine there, and it will more than move the world: It will move the MAKER, and (with holy reverence be it spoken) command the MAKER of the world. What a memorable text is that, Isa. xlv. 11. 'Thus saith the Lord, the Holy One of Israel and his Maker, Ask of me things to come, concerning my sons, and concerning the work of my hands command ye me.' O! of what power is prayer, and of what condescension is God! Prayer can command the Holy One for things to come, yea, and for things present! It can command open, and it can command up, and fasten the Omnipotent hands! it can command down mercies, and command away miseries! See another memorable text which would prove the latter, as well as the forementioned have proved the former, Ex. xxxii. 10, 11, 'Now therefore said the Lord to Moses, let me alone, that my wrath may wax hot against them, and consume them,' &c.\* Why, what did Moses do, that the Lord should not fire, and pour out the vials of wrath? Why, he kept off, and shut up the Omnipotent Hands and the Everlasting Arms, with his praying engine. Oh what a powerful thing is prayer, that will in a sense overcome an infinite God! O praying souls, praying soldiers of Christ! you are the mighty ones, the most powerful princes and potentates in the world. You have power as princes, to prevail with God the only Potentate, O! What engine is like unto yours! What were many of those mighty rams, and battering engines which Vespasian brought against Jerusalem? Or that Archimedes made in Sicily? Or those which Nebuchadnezzar set against the walls of Tyrus? Ezek. xxvi. 8, 9. Or those which the great Turk carries about with his artillery, to this mighty engine of prayer, that Christ Jesus left in the hearts, and in the hands of the militant saints?

'By blood and prayers (saith Luther,†) the church overcomes the world.' Ah saints! Sufferings and prayers will conquer the world be it never so strong.

\* Austine glosseth thus on the words, "Domine quis tenet te." Lord, who holdeth thee? Who can lay fetters and restraints upon Omnipotency? &c

† "Ecclesia Mundum sanguine, et oratione convertit"

Luther.

6. The engine of prayer is very formidable, cruel, and terrible to the churches implacable and irreconcilable enemies. Against such, this engine is loaded and full-charged, with dreadful powder and shot of terrible threats and imprecations. And woe to them that are the buts and marks, that it is levelled at, when it is fired and discharged. What terrible shot did David charge his praying engine with, when he put in, and rammed home one fearful imprecation after another, and fired all at once? Psalm xxxv. 1, 2, &c. [1.] 'Fight against them that fight against me.' [2.] 'Take hold of shield and buckler and stand up for my help.' [3.] 'Draw out also the spear, and stop the way against them that persecute me.' [4.] 'Let them be confounded and put to shame, that seek after my soul.' [5.] 'Let them be turned back, and brought to confusion, that devise my hurt.' [6.] 'Let them be as chaff before the wind.' [7.] 'And let the angel of the Lord chase them.' [8.] 'Let their way be dark and slippery.' [9.] 'And let the angel of the Lord persecute them: for without cause they have hid for me their net in a pit, which, without cause they have digged for my soul.' [10.] 'Let destruction come upon him at unawares.' [11.] 'And let his net which he hath hid, catch himself; into the very destruction let him fall.' Ah persecutors of saints, implacable enemies of Christ and his militant church, by what names or titles soever you are distinguished, whether clergy, or laity, whether bishops, archbishops, deans, or deacons, whether nobility, gentry, or commonality; whether popes or prelates; whether princes or parliaments; whether convocations or counsels; whether judges of oyer and terminer, justices of the peace, and jurymen of the inquest, one and all, seriously consider, and behold this terrible engine which king David did use. There is no mortar-piece, nor no murdering piece in all the world so terrible. Behold the number and the weight of the fiery granadoes, imprisoned bullets, that it delivers against you at once.

Here are no less than ten imprecations in one prayer. There were ten fearful primitive persecutions; and here are ten fearful imprecations against all the implacable persecutors in the world. The militant saints have the same engine, for the same use that David had, only with this small difference; David by an infallible and prophetic spirit did better see his mark, he levelled point-

blank, sometimes at particular persons. As Saul the king, Cush the courtier, wicked Doeg, Judas Iscariot, with others of that regiment. But now, though the soldiers of Christ shoot more at random, conditionally, that they be such; and though they cannot level so direct, yet God's infallible hand will carry home the shot, and make it hit the right white, as well and as effectually as if they knew the numerical and individual persons by name. Ah persecutors of the saints! beware, and stand clear, and shake and fall down, when this engine is charged with deprecations and imprecations together: For if this white powder carry home the shot, it will be a dark night, or at least a black day for you. I have been told by a low-country soldier, and an honorable English commander, 'That a great shot came from their enemy's fort, and went directly into the muzzle of one of their ordnance, which being charged, the force of the shot fired the gun, which sent back the enemies shot, and their own together, as soon as it came.' Implacable persecutors, you fire your ordnance, and let fly your shot point-blank at Christ, and his soldiers; take heed lest your shot enter the mouth of their engine, and force it to fire, and carry back your own shot, and another too, and that with a power.

You that fire your chase-guns at Christ and his soldiers, take heed that the shot do not recoil home to yourselves,\* out of David's engine, with a *Let them be as the chaff before the wind; and let the angel of the Lord chase them.* The angel of the Lord can chase, and drive you about, and drive you along at another rate, than you, and the angel of darkness together, do drive up and down, and chase about the soldiers of Christ.

You that have made the way of the saints to be dark and slippery, that they know not whether to go, nor how to stand, because of your acts, and ordinances, and canons, &c. Take heed lest this come back with a like rebound; With a *Let their way be dark and slippery.*

\* Two soldiers in Weymouth garrison, strived which of them could cast a stone into the muzzle of a gun; at length one of them obtained his end; but the gun being charged with powder, the force of the stone did strangely cause it to fire, and mortally wounded him that threw it; it was supposed to be the same stone that he threw, which wounded him. It is easy to apply it.

And as they have persecuted the saints of God, let the Spirit of God convince and convert them, or else, *Let their way be dark and slippery; and let the Angel of the Lord persecute them.*

Saint John describes the monstrous, cruel, terrible, antichristian beast, to have *seven heads and ten horns, and seven crowns, and a long train of apostate stars, the third part of the stars of heaven; which waited to engage, to devour (Chris) the man child, and the woman (the church) as soon as she brought him forth.*

Well, soldiers of Christ, hath this terrible Red dragon, this cruel Romish-beast, numbers of perfection? Hath this beast the strength of seven heads, and the honour of seven crowns? You have a praying engine that hath seven totalities, to shoot at every one of these heads, and knock them too, and to strike off those seven crowns.!

Hath this fiery Dragon ten horns, more horns than heads, to gore and grieve, to pierce, to push, and persecute? Why, you have an engine of persecution, that will carry ten terrible shots at once, as many imprecations as the beast hath horns; and the horns, *yea all the horns of the wicked shall be broken.* Hath this prodigious beast of Rome, of Sodom, of Hell, gored the saints with horns, to their hearts, and let out their blood? then charge your engine full with blood, and use this terrible murdering piece, and let fly a granado full of blood and fire, to the very seat of the beast, to the very gates of Rome. It is the royal law of the king of heaven, and it is the probation and prayers of the saints on earth, blood for blood, good Lord. *How long, Holy and True, dost thou not avenge our blood on them that dwell on the earth.*

Rev. xvi 6, 'For they have shed the blood of saints and prophets; and thou hast given them blood to drink for they are worthy.' There was no sanctuary, nor city of refuge for wilful murder, under the law, nor is there any under the gospel; neither the temple nor the throne, can protect or privilege from a righteous God, and an Almighty Hand.

As the quarrel and injury relates only to ourselves; we must with Christ our Captain, and with Stephen the file-leader and first martyr, pray for forgiveness and conversion. if possible it may be obtained; but as the cause is God's, and the enemies implacable: Then to them it

is, 'O Lord God, to whom vengeance belongeth : O God to whom vengeance belongeth, shew thyself. Lift up thyself, thou Judge of the earth ; render a reward to the proud.'

O what a terrible Engine is this ! able to affright, to astonish, and confound the enemies of Christ ! What were those engines which Uzziah made in Jerusalem, 2 Chron. xxvi. 15. engines invented by cunning men, to be on the towers, and upon the bulwarks, to shoot arrows, and great stones withal. He grew famous, and strong, and terrible to the enemies by these. But Christ's soldiers Engine is the most terrible and dreadful that is in all the world. This Engine will not only shoot arrows, and great stones, but snares, fire and brimstone ; blood and wrath, plagues and death, to all irreconcilable enemies of the militant church.

It is said of the queen of Scots, that she was more afraid of Mr Knox his prayers, than of the invasion of a great English army. And if one saint's prayers be so dreadful, what are the militant saints, when united together ? When all the saints are martialled in rank and file, with armour on, with weapons drawn, with their banners displaying, and with their Engine firing. *Then thou art beautiful, O my love* (saith Christ) *as Tirza, comely as Jerusalem, terrible as an army with banners.* Comely in Christ's eyes, but terrible to the enemies.

*The third thing to direct, and to press to the use of the Engine.*

And now having shewed you the parts and the properties of your Engine of prayer, I shall in the next place direct you, and press you to the right use of it, for our present occasions ; and so I shall hasten out the armoury, and go forth into the field again.

And, for brevity sake, that the paper may not swell too big, I shall reduce all that little I shall say more to this great Engine, to two heads.

First, Make use of it at home, about all your domestic occasions and concernments.

Secondly, Make use of it abroad more remote, to negotiate your more foreign affairs.

*The main-guard is the heart.*

First. At home in the heart, the nearest of all homes. Do not be (as the church complained she was) the keeper of others vineyards, 'but mine own vineyard have I not kept,' Cant. i, 6. Set this Engine a work to catch all the foxes, to kill all the noxious vermin of lusts and temptations; and to cut down, to root up, to carry away the luxuriant broods, and branches, and the wicked weeds of sin and corruption.

Fire your Engine at the heart of sin, in your hearts, the head-quarter, where it doth lodge: keep firing into the main-guard, until your enemies be there killed and blown up, and there be a general rout.

And so make use of it, to fetch in soul-provision, and heart-ammunition to get in more spiritual might and force from the Spirit of Christ, and the word of Christ; of the fruits of the Spirit; to quicken, comfort, strengthen, stablish, settle, and to carry you on in the ways of Christ.

Secondly, Make use of this Engine of prayer at home in the house, as well as in the heart; in your households and families; resolve with valiant Joshua, Josh. xxiv, 15. That you, and your households will serve the Lord, and seek the Lord, whatever others do, or will do; pray for, and pray with, and pray over your family-relations. Do not ly open to that wrath, which is threatened to be poured out on the Heathens, and the families that call not on the name of the Lord. Let the Bethaven become a Beth-el, and your houses like the house of God, (viz.) A house of prayer. Let this Engine of prayer be the key to open your eyes in the morning, and the bars and bolts to make them fast and safe at night. Saith godly Bradford in his letter, "Pray, pray, pray."

Thirdly, Make use of this Engine in the churches of Christ (at home) amongst the congregations of the righteous, in the assemblies and societies of the saints, the companies, and companions of Christ, Cant. viii. 13. 'The gardens that are enclosed, the fountains that are sealed up, in the clefts of the rocks, in the secret places of the stairs,' Cant. iv. 12. 'where the companions hearken to Christ's voice,' Cant. ii. 14. there do you pray, that you may hear it also, and he may hear yours too. There in the gardens Christ dwells and there he smells



the odoriferous spices, and feedeth among the lilies, on the tender grapes, and precious pomegranates; and there he waiteth for the incense of prayers to perfume them with sweetness, and smoke that will carry them up before the throne of God. Ah soldiers of Christ! Set your Engine a work together, and pray; though you pay for praying, and are punished for praying; yet pray for yourselves and for them that punish you. If men will send you to the Gaol of Bridewell for praying, yet pray in prison, and make the den of thieves a house of prayer; and pray for your persecutors, that after they have sent you to Gaol and Bridewell for praying, they be not bound like mad-men, and cast into black Bedlam, into utter-darkness, blackness of darkness, Jude 6 and chains of everlastingness with mad malicious devils, and desperate reprobate men. And pray that the flames of God's wrath be not hotter and longer on them in hell, than the fire of persecution hath been on you in earth. If the sun of persecution gets up to its meridian altitude, and keep noon all day, until you are black with its looking on you, yet it will set at last: But when the flames of wrath once kindle on persecutors, in the dark world, on the other side of the grave, they will never cease. Mark ix. 48. 'There the worm dieth not, and the fire is not quenched. O! meet together and pity them, and pray for them; mingle your prayers with tears, and if possible, your tears with blood; that they may believe Moses and the Prophets, Christ, and his Apostles, and may not come to that place and state of eternal torment. If they do smite one shepherd into prison, and another into the grave with praying, yet let the flock of Christ, the friends of Christ, the soldiers of Christ, learn of the primitive persecuted saints, to meet together, and to make prayers without ceasing. Acts. xii. 5. Servants of Christ, soldiers of Christ, come together at this Engine-duty; do not be afraid of a statute turn pike, or a cathedral canon-basket: Your Praying-engine will help you over, or help them under, and at last remove them. Do not put off Christ with less than a *rank*, or with less than a *file*. Half-files of the rear, come up in order, and double the front entire, once. And make up a little company, (at least) for the sake of your great Commander, and for the service of your great King. O! do not forsake the assembling of yourselves toge-

ther, as the manner of some is ; but be meeting together, and striving together in your prayers, Heb. x. 35.

If you be despitefully used, and persecuted for praying, Let it be all a case ; Yet meet and pray for all saints, and for all men, for kings and others under them in authority, that you may lead a quiet and peaceable life, in all godliness and honesty. And pray for them (like Stephen when stoned) ' that despitefully use you, and persecute you ; that you may be the children of your Father which is in heaven,' Acts vii. 59. Matth. v. 44. 45. ; and the good soldiers of your Captain Christ, to obey his commands in the earth. And let the mighty ones of the world know, that though they can worst you at Regal, Legal, Statute-weapon, yet they may meet with their match at this Engine-praying-exercise ; and here you have power as princes to prevail with God.

It was a true saying of that court-chaplain, who said to the greatest of men,\* " That they were but the Great Worms, and we the Small Worms. And it is most true, that the little Worm Jacob, was as mighty at prayer, as David the great Worm, the king of Israel." And Oh that court-clerks, and prelatical-parasites would leave off flattering in preaching and praying ; that Christ and Cesar might have both their dues : That kings might reign for Christ on earth, and reign with him in a better kingdom in heaven.

Fourthly, Make use of this Engine at home in the kingdom, and at home for the kingdom : for the kingdom of England, and for the kingdom of Christ. Christians, it is high time to pray to the purpose,

In reference to evils and miseries.

And in reference to good and mercies.

There is a two-fold evil that you should set this Engine of prayer a-work about to remove out of our land : The evil of sin ; and the evil of suffering.

1. The evil of sin, the evil of evils, the enemy of enemies. And what a large field and wilderness-labyrinth am I got into here ! A deep abyss, a miry Sodom, legions of devils, boundless, and bottomless hell ! Here is *terra cognita*, and *terra incognita* ; The known, and the unknown land, in our own country. They are more than I

\* Mr. Baxter in his sermon, preached before the king, on Heb. xi. 1. Gen. xxxii. 28. Isa. xli. 14.

have time to tell, or am able to enumerate the muster-roll of this black death-guard of enemies. It will silence all, to give a true number of false, innumerable, God-provoking, and land-destroying sins.

And many of them such, as would make any modest face to blush, and heart to grieve, and eyes and heart to mingle tears as red as blood, to wet the pen that writes them down, in their crimson, scarlet, aggravated, complicated, bloody colours in grain.

Swearing and forswearing, loving to swear too much, and learning to swear more; cursing and swearing miserably, mingled with a *Damn me, Ramme*, with a dreadful *Devil Confound me Body and Soul*; using these as fast as lust can command, and the black mouth let out the bloodiness of the filthy heart; and though they are marched as far as blasphemy already, in many of this kind and rank, yet wait when the Devil their captain will invent them more, and worse if he can, and lead them further in his black field. Blaspheming very high God's Holy Name; opening the wounds, letting out the blood of the great Son of God; crucifying him like Jews, worse than Jews; every day, many times a-day. And yet all this counted little or nothing, by many sad subjects of the king, and sons of the church, and enemies to the cross and the crown of Christ. Truce-breaking, lying, loving to lie, living in lies, living to lie, dying in lies, and at last, die for ever, for lying for a time.

The (wicked) works of the flesh which are manifest, that cursed catalogue, Gal. v. 19, 20, 21, 22. 'Adultery, fornication, uncleanness, lasciviousness, idolatry, witch-craft, hatred, variance, emulation, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings' and such like; May we not put in all these, and many more, in the list of our land, and leave room for an almost *ad infinitum*, for the rest?

The Apostle speaking of the Gentiles saith, It is a shame to speak of what is done by them in secret; how much more then of professed Christians, that commit them openly. In Job's time, the adulterer sought the twilight, Job xxiv. 15; now they take the noon-day. Paul's doctrine of matrimonial propriety is left off, and the Nicholaitan doctrine of community of women is grown in fashion with many.

In Paul's time, Those that were drunken, were drunk in the night, 1 Thes. v. 7.; but now drunkenness keeps company with whoredom, and with a harlot's impudent face and fore-head, walks the streets by day. Heretofore it was "A Pint and a Cake," but now, "It is a Quart and a Queen." Heretofore it was "As drunk as a beggar," but now the proverb is changed, to "As drunk as a Lord." The worst of unrighteousness is to be found amongst the gods.

— Ah Christians, soldiers of Christ! The sins of the land hath made a sad work for your praying-engine! These are the sowers of sedition in court and country. These are the greatest incendiaries; these are the worst malignants, and the most dangerous Fanaticks that are most likely to imbrue the land in blood and wrath. These are the greatest enemies to the court and country, to the king and kingdom. These high treasonable sins against the King of heaven, are threatening to betray, and destroy both high and low by their treacherous evil. They have betrayed and destroyed Sodom and Gomorrah a great while ago, and Jerusalem long since: Sin hath cast out Adam out of Paradise, and destroyed all mankind for a time; It cast angels out of heaven into chains of darkness, and destroyed them forever. Never think of peace and settlement, as long as these whoredoms and witchcrafts of Jezebel be in the city, and in the country.

These be devils that have possessed our land, like the man in the gospel; and they will cast it sometimes into the fire, and sometimes into the water; sometimes into the plague, sometimes into the sword, and sometimes into the famine; and they are such a kind of devils, as goes not out, but by fasting and prayer; and it is well if that will do it. Ah Christians! arms, arms, awake quickly, and to your engine duty; charge it well with fasting, and play it hard, to cast out these devils, to kill sin in the land, that it doth not kill the king, and kill the parliament, and kill the courtiers, and kill the citizens, and the poor country-men, gentry and clergy, one, and all.

"It is said of Archimedes, that when the enemy had broken in, and taken the city of Syracuse, that he was so busied about drawing of lines, and contriving to strengthen the fortifications to keep them out, that he never stirred from his fortification-work, until the Romans came to his

house, broke open his study door, and killed him in the place."

Ah Christian engineer, be very busy about your Engine-contrivances; and though you may be looked upon as incendiaries, and the troublers of Israel, for praying for England, and may be killed in the place for praying: yet it shall be said of you, as was said of Josiah, 'That though he was slain in war, yet he died in peace.' And though men write down your names as infamous rebels for praying,\* yet your great Captain and King will give you that royal, motto, *Beati Pacifici*, blessed be the peace-makers, when you are dead.

2. Make use of your praying engine in reference to the evil of affliction, the judgments and miseries of the land; those already inflicted, to remove them; and those that are yet threatened, and depending, to raise up bulwarks against them, to stop and prevent them. See if you can stop the destroying angels, that have marched so far into the head and heart of the land, and slain so many, and filled so many pits and graves with the dead; and so many houses of joy, to become houses of mourning. O strive to pray out the plague, and let the noisome infectious houses and places be perfumed with the sweet incense and smoke of your praying engine, that the voice of joy and health may be heard in theirs, and continue in ours.

And pray again, and pray hard, to remove a far worse plague out of the land than the former, (*viz.*) An ignorant, sottish, debauched, superstitious ministry, the soul destroying plague of the nation; these black and white angels of darkness, which sweep away, and destroy more souls in hell, than the angel of light doth bodies in the grave. Oh! charge your engine with the strong breath-powder, and if it be possible, blow more life, more light, and put in better oil in the lamps [or rather dark lanterns] or else keep blowing until those stinking snuffs be utterly extinguished, who offend with their stink and give no light. 'It is recorded in church history, of one who said, that heretofore, they had golden priests, and wooden chalices, but now they had golden chalices and wooden priests.' We may say so much now, and more too: We have many wooden priests, and dirty,

\* King James.

filthy, sottish, superstitious, swearing and unclean ones likewise. We have those priests that have *Babylon's cup*, and poison and filthiness of the mother of harlots in it too. We have painted and gilded churches, and chapels, and chalices; but many wooden, filthy, churchmen and chaplains that use them.

This is the plague of plagues in England, at this day, that the priest's house, should be more infectious than the pest house; and that the white-devil should destroy more souls in the church, than the black devil doth in the market. Oh! as you love your native land, and your own and others souls, set your praying engine a work, and pray those better, or blow them out, who cannot pray for themselves, or theirs.

Set your praying engine a working to stop the march, and remove the misery of poverty, which is come in, and coming on upon the land like *an armed man*, Prov. vi. 11. and that not only upon the slothful and sluggards, but upon the industrious and diligent also. The trade and manufactory of the land is sadly decayed: many rich men are become poor already; many masters are become servants, many wise men become fools for want of money and necessities to supply their occasions and negotiate their business. Many houses in which have been found riches and plenty, now poverty and penury. Many faithful ministers turned out of house and home, out of parishes, out of cities, out of towns corporate, and five miles out of petty boroughs too; many of them, with children and more debts, without any outward estate of their own, or fifths, or tenths. or units allowed them by others.

Many poor men work for brass, instead of silver; and others would work for almost any thing, but cannot get employment, their cloaths lie at pawn, the brass is sold to buy bread, and the children cry for more when that is eaten. The husbandman knows not how to pay his king his royal-aid, and his lord his rightful rent; and live meanly with his poor family. The lenders have but little money, and the borrowers less credit. Oh pity much, and pray much for the land, because of this, because of the misery of poverty which doth so much already, and is likely more to distress and distract the poor nation, your mother country that hath brought you forth.

Set your praying engine a work to sheath the sword that is drawn; and to tampion the muzzles of the guns, that are fired between the two near protestant nations; that there be no more such battles of the warrior at sea, with such confused noise, and garments rolling in blood; as there hath been already; that the fish may live no longer on protestant flesh; and the salt sea which is full enough, have streams of blood from England and Holland (as well as water) to fill it fuller, and unnaturally alter its natural color, from sea-green to blood-red; that we do not name England's narrow seas, from the colour of the water, as the Egyptian sea is called from the colour of the sand, *The Red Sea*. Have not the devouring fish eaten flesh enough, and the unsatisfied sea sucked blood enough? Are there not orphans, fatherless, and widows enough in our land already? hath not limbs and lives been sufficiently lost? hath there not been days of battle and slaughter enough for men? and days of harvest enough for the devil.\*

Hath not the deep sea swallowed up bodies enough, and the deeper hell souls enough ere this time? are not protestant nations few enough? and poor enough? and weak enough already? are they not low enough, and the common enemy, the bloody Popish nations high enough, of playing sweep-stakes with both at once?

Oh! set your engine a going, and keep it going till these bloody issues be stopped and healed; until there be an honorable and profitable, and happy peace made between these lands; that they may strengthen each other hereafter, as they have weakened each other already. Soldiers of Christ, your Captain is the Prince of Peace, let your engine of war be used for peace.

Again, set your praying engine a working, to work in the liberty and prosperity of the gospel of peace in the land. Set your engine to open the mouths of the dumb, and to raise from the grave the many ministers who are legally dead. Though their mouths are gagged; and as to office, place, preaching and praying, public or private, sacraments or censures, are made by law *ipso facto* dead; yet your prayers may make null and void those acts of men, by an act or acts of the righteous God; and get out the

\* A day of battle is a day of harvest for the devil.

gags and loosen the tongues, and cause a spirit of life from God, to enter into the slain witnesses, that they may rise again, and stand up and prophesy.

Ah soldiers of Christ ! use this engine and pray as the Lord Jesus instructed his disciples, ' That the Lord of the harvest would send forth labourers into his harvest, Luke x. 2.

Pray that the gospel may have a free passage, and run, and be glorified every where in the land ; that peace and purity in doctrine and discipline may meet together amongst all the churches of Christ in the land ; that God would raise up a bulwark, yea, a mighty battery against the bloody Romish religion ; and that his spirit may lift up a standard against those Assyrians, whensoever they shall invade our land. Oh pray for the blessings of the gospel of peace, and prosperity with the gospel ; that the ark be not taken, and kept in uncircumcised *Philistines hands*, but we may leave it to the generations that be to come ; that after we have served God, in our generation, the generations to come may stand up, and call us blessed. That those who have little or nothing of this worlds goods to bequeath to their children may leave them the unsearchable riches of Christ, in the great truths and precious ordinances of the gospel. Oh ! Pray in purity of worship, and unity among the saints in to the land.

Secondly, make use of your praying engine about foreign affairs, whether more near, or more remote abroad in the world.

1. For the good of the neighbour nations: for all the mercy that they do stand in need of as well as ourselves. There be many that do pray for us. Oh let the forces of three kingdoms meet, and unite at the house of the Trinity at the throne of grace, in the kingdom of heaven.— There are many in these nations that are (as it were) bone of our bone, and flesh of our flesh: Let us not be guilty of such a negative cruelty, as not to afford them that assistance which lies in our own power, and not regard the bitterness of their bonds, when in the anguish of their souls. they are beseeching of us: In praying for them, we do in a special sense, pray for ourselves; our own lives are bound up in the lives of these lands, these children.



Secondly, Make use of your praying engine, for the welfare of the Protestant churches more remote, in the foreign parts of the world. Those in America, which dwell among the heathens, the poor Waldenses, and the rest in Europe, that dwell among persecuting bloody Papists, &c.

Thirdly, Make use of your praying engine, for to batter down the strong holds of Popery, every where: And plant it especially against the wall of Babylon, and encompass the walls of the great city, by faith in the noise of prayer, until you have done execution, and hear the echo of your engine, with a Babylon, Babylon the great city is fallen.

Fourthly, Make use of this great engine for the bringing down of the great Turk, and the conversion of the poor out-cast Jews. "The Jews were once God's church and people, when we were not, and prayed for us, that we might be called, Cant. viii. 8, 9, 'We have a little sister, and she hath no breasts; What shall we do for our sister, in the day when she shall be spoken for?' &c.—As they have spoken for us, let us speak a good word for them.

Fifthly and lastly, Set this engine a work for the carrying forth of the gospel of the kingdom into all the kingdoms of the world; that the 'forces and fulness of the Gentile nations may come in; and the kingdoms of the world be aloud proclaimed to become the kingdoms of the Lord, and of his Christ,' Rev. xi. 15. 'And that the knowledge of the glory of God doth cover the earth, as the waters do cover the sea,' Isa. xi. 9. And all the militant church, and all the world be filled with the glory of the glorious God, until he hath filled and glorified the house of his glory.

And now fellow-soldiers and Christians, let us put on this blessed encouraging armour, and take up these spiritual weapons, this mighty engine, and all the artillery, and hasten forth of the armory into the field again, for more encouragement. Do you not hear the gospel trumpet, how it sounds a comfortable call, come away, come away, soldiers of Christ, arms, arms, haste away; and behold the Standard of your general that is set up in the field already?

5. *Encouragement.*

Fifth consideration: Soldiers of Christ, you have an encouraging standard. There is no standard in the world like to the standard of your Captain Christ. The standard is an ensign and emblem of war; and it is to distinguish between army and army, company and company.—It is the general's colours, whether at land, or sea; and it hath commonly the arms of the kingdom and country to whom it belongs, visibly displayed in it; to bring together, to encourage, and comfort the soldiers who belong unto it; and to dismay, discourage, and discomfit, and terrify the enemies. It is a mark of dignity to the soldiers that are under it, and for it; and for dread and destruction to those that are against it. What are the stately standards of the world, to this of Christ? What is the great standard of the great Turk, with his half-moon; or the German emperor, with his blazing Spread-eagle; or the king of Spain with his strong castle; or the French king's flower-de-luce; or the king's arms of the Three kingdoms, supported and guarded with a lion rampant, and Unicorn, (that hath faced and fought so terribly the Dutch at sea) to this great, glorious, and terrible standard of Jesus Christ? The glorious gospel of Christ which brings life and immortality to light, is the standard, the ensign, and banner of your great Commander. And there are the arms of the antient of Days; of the royal family of the celestial kingdom. It bears the names, the attributes, the titles, and the eternal truths of the blessed Trinity. It bears both the natures, all the offices, and all the ordinances of Jesus Christ, (your Generalissimo and great Emperor) and lively displays them to the world.—Isa. lxii. 10, 11, 12, 'Go thorow, go thorow the gates; prepare you the way of the people; cast up, cast up the high way, gather out the stones; lift up a standard for the people,' &c. Isa. xlix. 22, 'Thus saith the Lord God, behold I will lift up mine hand to the Gentiles, and set up my standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.'

This standard is a flag of truce, a banner of love to all the faithful soldiers of Christ; and full of encouragement to all that will come under it; to them it is a standard of grace and peace. But it is very terrible to all that withstand and fight against it; to them it is a bloody flag, &

black banner of death and wrath. There is no quarter for those that will not submit and list under it. It is a standard that will certainly conquer, and crush all the persons and powers that shall continue to oppose it.

The inscription which Julius the third had stamped on his coin, the Lord Jesus hath written on his standard, *Gens et Regnum peribit, quod mihi non inservit*; That Nation and Kingdom shall perish, which doth not serve me.

\* The Lord Jesus summons in the nations and kingdoms of the world, by the standard of the everlasting gospel, and wo to those that obey it not. There is a memorable scripture to this purpose, Rev. xiv. 6, 7, 8, 9, 10— 'And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people: Saying with a loud voice, fear God, and give glory to him, for the hour of his Judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city: because she made all nations to drink of the wine of the wrath of her fornications. And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand: The same shall drink of the wrath of God,' &c.

Men (though never so mighty) must submit themselves to this gospel-standard, or be destroyed for ever. They must embrace the gospel of peace, or else feel the weight of divine wrath. This is the name which your Captain-general had written on his vesture and on his thigh; and this is the motto he hath written on his standard, *Rex Regum, et Dominus Dominorum*, King of kings, and Lord of lords. This standard shall not be taken down, until it hath conquered all the mighty and malicious, the potent and proud enemies of the gospel. What shall become of the Beast, and of the kings of the earth and their armies, when gathered together, to make war against him

\* Cyrus the second great Monarch, had for his motto *Stabilis*: yet was he conquered by Thomiris queen of Scythia. But Christ's standard shall be lifted up, and stand in the world until all the nations be conquered.

that sat on the white horse, and against his army? Why, they shall be routed, ruined, and most miserably destroyed, Rev. xix. 17, 18, 'And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves together, unto the supper of the great God, that you may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.'

The gospel-standard is an ensign that hath been shot at, and designed against by the enemies, but it stands up, and is displayed in the world; and it shall continue until it shall make all the mighty ones of the world to strike sail, and vail bonnet unto it.

The Lord Jesus will cut down with the sharp sword that goeth out of his mouth, and trample under his feet all that will not come under his sceptre and standard. 'He must reign until all authority be under him, and until all his enemies be made his foot stool,' 1 Cor. xv. 28, 29.—Cestensis writeth,\* that when Grosted bishop of Lincoln died, there was a voice heard in the pope's court (*veni miser in judicium Dei*) Come thou wretch, to be judged of God; and that the pope was found dead in his bed the next day, and a blue stroke upon his body, as though he had been beaten with a staff.

A voice like this, shall in a little time ring over the world.

The judgment of the man of sin, and of the whore of Babylon, the mother of harlots and abominations; the judgment of the beast, and of the kings of the earth, which have given up their power unto him, is come, Jesus Christ will beat them down, and make them his foot stool, who rise up against his standard. The Assyrians shall fall by the sword. And there shall be such an ensign displayed in mount Sion, *that the princes shall be afraid of the Ensign*, saith the Lord.

Ah soldiers of Christ! What an encouraging standard hath your Captain set up for you, to the terror of your enemies?† O the blessed epithites that are given unto the

\* Cestensis in his 7th book. Anno 1253.

† It is said of Polemon, that to make his soldiers fiercer in assailing the Lacedemonians, he cast his colours into the midst

gospel for your great encouragement! It is called the gospel of peace. The gospel of the grace of God. The gospel of Christ. The power of God unto salvation.—The word of life. The wisdom of God in a mystery.—The unsearchable riches of Christ, &c. Here you have lively displayed to you, the face of Christ, the love of Christ, the heart of Christ, the blood of Christ, the bowels of Christ, the love of Christ reeking, streaming, and sparkling in his blood: The gospel of Christ is the New Testament in his blood; there you may see your Magna Charta; there you may see the exceeding great and precious promises, which are given to you; there you may see the precious legacies, and unsearchable riches of grace and glory, which your dying dear Redeemer left you. There you may see the golden chain of your salvation, how you are linked fast to glory. There you may read the Father electing, the Son redeeming, and the holy Spirit sanctifying and preparing you for glory. There you may see that your blessed Captain is Alpha and Omega, the beginning and the end, the first and the last, &c. There you may see him on the cross evidently set forth and crucified for you; and now sitting as a conqueror on the throne. There you may see him that was once crowned with thorns for you, to wear the crown of life and immortality, and laurel of glory. There is not one discouraging word in the gospel, or black-letter, to dishearten you; the gospel is the book of life already opened unto you; every line is love and life, sweetness and peace to you. O! where can you match this matchless standard? Ah saints of God, and soldiers of Christ! cheer up, and be courageous under it.

And sinners, enemies to Christ, be you allured and enamoured to come in under it, or fear and tremble at the thoughts of standing out against it; you must bow or break, this is the long and short. "It is said of Alexander, that when he came to besiege, or storm any garrison, he was wont to hang up a lighted lamp to be a sign of mercy, that if the enemy would submit whilst that was burning, there was quarter to be given; but after that

of his enemies, whereupon they pressed with great violence, esteeming it a great dishonour to abandon their ensign. So Jesus Christ hath cast forth his colours into the midst of his enemies to encourage his soldiers.

was out, there was nothing but the bloody standard up for a sign; and nothing remained then but death." Sinners, the Lord Jesus doth so by you; he doth first hang forth the golden lamp of the gospel of life, to summon you in, and holds forth the flag of truce, the light side of the gospel of peace unto you; but if you come not in, he will turn the black and bloody side of the standard toward you, and shew your doom and death without mercy, with an 'How shall you escape, if you neglect so great salvation?' Heb. ii. 3. And with a 'Bring forth those mine enemies, that would not have me to reign over them, and slay them before me,' Luke ix. 27.

The gospel, like Christ himself, 'is set for the fall and rising again of many in Israel; and for a sign to be spoken against,' Luke ii. 34. It is for a sign of the fall and destruction of implacable enemies; and for the rising, the consolation, the final victory, and everlasting salvation of all the true followers of the Lamb.

Sixth consideration: For your further encouragement, your fortifications are good: they are all impregnable, and impenetrable, of most invincible strength. Your out-works, your inner-works, your ramparts, your walls, your bulwarks, your forts and towers, all your defence is encouraging Jer xv. 20, 'A fenced brazen wall.' That is strong; where are any walls of brass, but about the church? And yet behold stronger than brass, Isa. xxvi. 1, 'Salvation will God appoint for walls and bulwarks.'—How safe must those be, that are walled about with brass, and fortified round about with salvation? Brass is strong, and salvation is stronger; and yet view well your defence, and you shall find it to be stronger again, Psalm xviii. 2, 'The Lord is my rock, and my fortress, and my deliverer, my God, my strength in whom I will trust, my buckler, and the horn of my salvation, and my high tower.'—As the cause is greater and better than the effect, so is the Lord more strong than salvation itself. Let me speak in the dialect of the Psalmist, Psal. xlviii. 12, 13, 'Walk about Sion, go round about her, tell the towers thereof, mark ye well her bulwarks, consider her palaces.' Sion was a type of the militant church, and her towers, and walls, and bulwarks was typical, to signify mystical Sion, the church of Christ. Now soldiers of Christ, go round about the militant church, and behold your fortifications, view your works, mark well your bulwarks, and you shall

find them to be of invincible strength; and tell the towers thereof that are for your defence. The towers are so many, that you cannot easily tell them; yet mark them well, and count them if you can. All the glorious Persons in the Trinity you may reckon for so many towers; all the glorious names, titles and attributes of the blessed Godhead, whether communicable or incommunicable, whether nominal or real; whether absolute or relative; and there are near five hundred of these, of the one, and of the other, in scripture, and you may tell every one of these for a tower and defence for the church.

Again, count up the glorious promises of the blessed God, that are of use, and in force, and you may write them down for so many towers. Ah soldiers of Christ! How strong must those fortifications, those walls and bulwarks be, that have so many towers to flank and defend them round about?

At one tower truth preserves; at another Omnipotency defends; at another wisdom counter-works all the plots, and mines, and stratagems of the enemies; at another justice clears off the enemies; at another wrath breaks out upon them like fire, &c. At one tower lies oppressing Pharaoh, and his potent army, dead together; at another Lucifer, Son of the morning, that glittering star Senacherib plucked down from heaven, and cast to the earth; at another persecuting Herod, smitten, and gives up the ghost.

Ah! how formidable and terrible are the attributes, threatenings, and promises of God to his enemies! and how full of encouragement, and comfort are they unto his own people! Oh how safe must they be, that have such strong fortifications as these? What a most emphatical scripture is that, to set forth the strength of Christ's soldiers defence? Isa. xxxiii. 16, there is an emphasis in almost every word; and it answers all objections that may be made, against the security and safety of them that fear the Lord, in the worst of times: 'He shall dwell on high; his place of defence shall be the munition of rocks, bread shall be given him, his waters shall be sure.' That place of defence is munited and fortified with rocks; munition of rocks, impregnable, impenetrable, inaccessible rocks, where the pioneers can make no mines to hurt; and it is so high, that no scaling-ladder can reach to the top of their defence, they shall dwell so high; if the en-

enemy could make ladders as long as Jacob's ladder was, yet they could not scale these walls, they would be found too short to reach the top: For their place of defence is as high as any thing in God.

Object. But there may be a close siege round about the strongest defence, that the besieged may be starved out, and forced to yield.

Answer. Not so here; for 'bread shall be given,' saith the text.

Object. But the enemy may turn away the waters, or poison them, as many times they do; and the strongest places have been taken this way.

Answer. Not so neither here; for 'his waters shall be sure,' saith the text: The river of God shall always flow unto them, to make glad the city of God. Ah soldiers of Christ! what encouragement is here to hold out the siege, when your defence is so strong, and your provision so sure?

And among all your strength, and towers, mark well, and take special notice of your main Tower, the Castle-Royal, the Great Name of God. Prov. xviii. 10, 'The name of the Lord is a great tower; the righteous runneth into it, and is safe.' The Omnipotent Power of God to aid, to succour, to preserve, and to deliver his poor people: this was that strong Tower to which Moses did run, and was safe, when pursued by Pharaoh and his mighty army, Exod. xiv. This was that strong Tower the three children took for their defence, Dan. iii. And let me tell you, that the great name of God is in some sense, of a larger extent than the promises of God; the promises of God doth assure us, what God will do; but when we look to the great name of God, there it is what God can do upon account of his Omnipotent power, and prerogative royal. The three children had no particular promise that they should not be burnt in the fiery furnace; but they looked to God's royal prerogative, and Almighty power, and there they were safe. 'Our God whom we serve, is able to deliver us out of thy hand, O king.' When they had no particular promise, they fled to, and pitched upon an attribute, and they were safe. Oh! what may not God do for his great name, when poor creatures do make it their refuge?

Seventh consideration: Though your number be the fewest, yet your side is the strongest: the strength of



the Trinity is on your side, and that is infinitely more than can be against you. Exod. xiv. 14, 'The Lord shall fight for you,' said Moses to the Israelites; and how strong must they be, that God fights for? Rom. viii. 31, 'If God be for us, who can be against us?'

"I have read of Antigonor, How that when some told him of the supernumerous army that was coming against him, and that he was under number to engage the enemy, *How many*, said he, *do you reckon Me to be?*"\* If an Antigonor would be reckoned for many, how many may Jesus Christ be reckoned to be? What if the militant church be few in number, one of a city, and two of a tribe; and there be never so many legions of devils, and armies of wicked men against them? yet you may reckon Jesus Christ against all these, if they were a thousand times more. Isa. xli. 14, 'Fear not thou worm Jacob, and ye men of Israel, I will help thee.' If a poor despicable worm, should take a mote, and challenge the great armies of the world to fight them, as Alexanders, Pompeys, the great Turk, &c. every one would look upon it as a ridiculous thing, and would conclude this worm to be no match to fight them; ay, but if an Omnipotent God will march forth with, and take the part of this worm, then all the strength of earth and hell will be too weak to engage with this worm. 'Fear not thou worm Jacob, I will help thee.' Though thou art as weak as a worm, yet I have the strength of a God, and who can stand against a God, and a worm, when their strength is united? And then it is added in the next verse, 'Behold I will make thee a new threshing instrument having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.' God will help this worm Jacob, and then shall he thresh down all the mountains that stand before him.†

Ah soldiers of Christ, though you be few and weak, your Captain General is of invincible strength, and 'Greater is he that is in you, than he that is in the world,' 1 John iv. 4, Although you may be few and weak in yourselves, yet you may 'Be strong in the Lord, and in the pow-

\* It is said of the Lacedemonians, that they were never wont to inquire of the number of their enemies, but where they were.

† God is "Maximus in minimis" the greatest in the least of all his creatures.

er of his might,' Eph. vi. 10. You have the power of God's might on your side ; and 'if we fall (saith Luther) Christ falls.\*' And you have the strength of the blessed angels on your side, that potent host : If your general see that you want help, he will raise the forces of heaven to aid and assist you ; and then, how strong will you be ? Psalm xviii. 17, 'The chariots of God are twenty thousand, even thousands of angels, the Lord is among them, as in Sinai, in the holy place.' The Lord Jesus he commands the host of the mighty angels, and if need be, he will command them down for your help. Down ye principalities and powers, mights and dominions, for the relief of my militant church ; I charge you to assist them, to minister unto them, and serve them ; ye ministering spirits, I command and require you to the service of the church. Ah Christians ! you may easily see your side to be the strongest, for your great encouragement.

Eighth consideration : Though your service be hard and sharp, yet it will be but short. You may endure a great fight of affliction, but it will be but a short fight : your fight shall hold but a few days. Rev. ii. 10, 'Behold the devil shall cast some of you into prison, and you shall have tribulation ten days. The ten days will soon be over ; and if days may seem to be too long, it is shortened to an hour, Rev. iii. 10. Their conflict is called 'The hour of temptation : ' You have but an hour to suffer, and the glass will run quickly out ; and the devil and wicked men have but their hour to afflict and persecute.† Luke xxii. 53, 'But this is your hour and the power of darkness,' said Jesus Christ to his persecuting enemies ; and if the hour may seem to be too long, it is shortened to a moment, and that is so short, that it can scarcely be measured by art. 2 Cor. iv. 17, 'Our light afflictions which is but for a moment,' &c. A moment is gone in the twinkling of an eye, 'It is passed away as sudden as a thought.' Says one of the martyrs, 'It is but to shut your eyes, and before you open them again, you will be in heaven.' 'I have but a stile or two, (said Dr. Taylor, the martyr,) and I shall be at my Father's house.' Luther had three dimin-

\* "Si nos ruimus ruit Christus." Luther.

† The Captain of our salvation, though he took a bitter draught of affliction, yet he did but drink of the brook that is in the way, not of the spring for perpetuity, Psalm cx. 7.

utives to set forth the shortness of the Christians afflictions, 'They are (saith he) but for a little, little, little while : ' It is but a short blast, and it will soon be over.\*

Soldiers of Christ, cheer up, and hold out ; It is but a little while before combat and conflict will be over and your hard service will receive a period, in a *Quietus est* : ' Sorrow and sighing shall flee away, and *then* everlasting joy shall be upon your heads,' Isa. xxxv. 10. 'The devil comes down with great wrath ; *he rageth much*, because he knows his time is but short, Rev. xii 12, and what encouragement should it be to you, to bear afflictions, and endure hardness, to keep up your combat, when you know that the time is but short ? 1 Cor. vii. 7, ' But this I say brethren, the time is short,' &c. 'The time is so short, that they that weep, should be as though they wept not : The shortness of the time should make affliction rather to seem to be, than to be real and indeed.

Ninth consideration : Though your enemies be never so formidable and so terrible, yet they are all conquered : Look upon them asunder, or together, and they are all conquered.

1. The devils, those potent, cruel, malicious enemies, they are conquered and spoiled.† Col. ii. 15, ' And having spoiled principalities and powers, he made a shew of it openly, triumphing over them in it.' It is an allusion (say some) to the custom of the Romans, who when they had conquered their enemies and disarmed them, they were wont (in a triumphant manner) to brandish their swords and display their colors, and carry their arms in open view as trophies and emblems of victory, to shew to the beholders, how they were the conquerors. And so the Lord Jesus having obtained the victory, and gotten the conquest, he rode as it were in triumph, ' And made a shew of it openly to the world what he had done. Here are the arms and weapons of the prince of darkness, of the principalities and powers : I have spoiled them all, I have disarmed them all, and made a shew of it openly, triumph-

\* When Athanasius was to be banished, he said to his friends that bewailed his condition. *Nubecula est, et transibit.* " It is but a little cloud, and will quickly be gone.

† " *Apekduomai*," expolio. Strip them, pull off their armour, as captives are dealt with in war.

ing over them in it,' behold I have out-witted the Old-serpent, I have overcome the Dragon. 'Now is the judgment of this world, now shall the prince of this world be cast out, John xii. 31.

2. For afflictions and persecutions, the Apostle challengeth the field of them all, and bids defiance to them, and insults over them in a triumphant manner, as being already overcome by Jesus Christ. Rom vii. 35, 36 37, &c. 'Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake are we killed all the day long, we are accounted as sheep for the slaughter.' Come one, and all afflictions and persecutions, with all your blackness, and darkness, and threats, and terrors, what, will you have the victory? Nay [notwithstanding all that you have done, or can do] 'We are the conquerors: yea, and more than conquerors through him that loveth us:' Our Captain hath fought you and conquered you all; and now we are more than conquerors of you; we have so conquered, that we cannot be conquered again.

3. For death, that grim and ghastly enemy, that mighty leveler, that king of terrors which spareth none, the cruel grave is conquered likewise.\* The Apostle doth as it were, deride and jeer at death, and insults over it, as being a disarmed and conquered enemy. 1 Cor. xv. 54, 55. &c. 'Death is swallowed up in victory. O death, where is thy sting! O grave, where is thy victory! The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.' O death! thou wert once a cruel, formidable, stinging, killing enemy; thou wert once terribly armed; but Jesus Christ hath been in the grave, He hath entered thy quarters, and strong-holds, He hath plucked out thy sting, and took off thy arms, and spoiled thy power. He hath swallowed thee up in victory; and now, O death, what canst thou do, for want of thy sting? And now, O grave, thou shalt be but a resting-place to sleep in, for them that die in Jesus Christ, and a dark passage to the heavenly-palace.

\* "Qui pro nobis mortem simul vicit, semper vincit in nobis." Cyp. Ep. 9. He that once overcomes death for us, always overcomes death in us.

4. For all the world together, it is conquered to your hands.

When Jesus Christ was to take his leave of the world, and of his disciples, He cheers up, and encourageth his soldiers, like a valiant conqueror, John xvi. 33. 'In the world you shall have tribulation, but be of good cheer, I have overcome the world. \* Cheer up brave soldiers, in the midst of all tribulations, rage, and furies of the world : Let the wicked storm and rage never so much, keep up your conflict, and follow courageously for I have overcome the world.

Ah soldiers of Christ ! What an encouragement is this, to endure hardness, that your cruel enemies are all conquered ? Your Captain-General hath broken through them all, and won the day ; He is got over the devils, and over all the tribulations of the world, and get through the grave, and stands on the other side, and bids you take courage, and cheer up, for the world is conquered ; and now you are in the pursuit of your enemies, they are all routed and spoiled, and therefore bear it up gallantly, for the day is yours.

Tenth consideration : Your hardest service shall not hurt you. It was an heroical and true saying of one, "We may be killed (saith he) but we cannot be hurt."† No commander else in the world can assure his soldiers of that safety that Jesus Christ doth his, Luke xxi. The Lord Jesus tells his soldiers of the hardness of their service : How 'men should lay their hands upon them, and persecute them, and deliver them up unto the synagogues, and into prisons, and that they should be brought before kings and rulers for his name's sake ; how they should be betrayed by parents, and brethren, and kinsfolk and friends, and some of them put to death, and how they should be hated of all men for his name's sake ; This is hard service, you will say, and yet notwithstanding all this, he assures them, 'That not a hair of their heads shall perish,' verse 18. Jesus Christ assures his soldiers as

\* Melancton was thus encouraged by Luther : Why should we fear a conquered world, that have Christ the conqueror on our side.

† Socrates an Heathen, speaking of his enemies, said, "They that kill me cannot hurt me." A Christian may say so much more.

Paul did those that were with him in the ship, Acts xxvii. 34, notwithstanding the danger of the tempest, yet 'A hair should not fall from any of their heads: The storm and shipwreck should do them no hurt. So Christ assures his soldiers, how that all the dangers, and hazards, and sufferings of his followers shall not harm them one hair of their heads.\* He will secure their lowest and meanest concerns; the hair of the head is of the least moment, it is but an excrementitious part of the body, and can be spared with the least detriment; but yet 'Not a hair of your heads shall perish; He will provide some plank or board, or something or other to waft you over, and bring you safe to the shore of blessedness, notwithstanding all the gust and blast of providences, and all the persecution, and afflictions of this present world; though you may be killed all the day long, yet you shall not be hurt.

Eleventh consideration: Your hardest service is New-covenant privilege. And what an encouragement is it to endure hardness! Philip i. 28, 29, 'And in nothing terrified by your adversaries, which is to them an evident token of perdition; but to you of salvation, and that of God: For to you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.' It is a token of salvation to you, and it is given as faith is given, through the same hand of divine love, and through the blessed covenant of free and everlasting grace, 1 Cor. iii. 22, 'Whether Paul, or Apollos, or Cephas, or the world, or life, or death,† or things present, or things to come, all is yours.' All is yours, it is yours emphatically, it is yours by way of privilege; the ministers, and the afflictions and persecutions that do attend the gospel, is yours; all the things that are present, are yours, yea, death is yours, and all is yours; what ever it be, it is for the privilege and advantage of them that be in Christ:—All things are for the privilege of believers; as that they 'work together for good,' Rom. viii. 28. The Lord carries on the happiness of believers, all the cross winds of providence the Lord makes use of, to carry them to the

\* Luther being in great danger, said he should be safe,  
"Aut in Cælo aut sub cælo."

† Death is an out-let to all evil, and an in-let to all happiness.  
"Nemo ante funera fælix Solon."

haven of rest and happiness; every billow of persecution and affliction, to mount them nearer to heaven: the persecutors are but as it were God's scullions, to scour the saints, and to make them the brighter for glory; neither men nor devils can so afflict, but the Lord will make it for the privilege and advantage of his people. Joseph's gradation in his afflictions, the pit, and the prison, and the like, they were but as so many steps to his preferment: what his brethren intended for evil, that the Lord intended for good: and so what men and devils design and intend for evil to the people of God, that the Lord doth carry on their good by, and makes it their privilege.

Twelfth consideration: Soldiers of Christ, for your further encouragement, your hard service is honorable service. It is for your present and immortal honor, to endure hardness in Christ's service, the marks and scars that you receive in Christ's service are honorable; Paul did glory in his sufferings, as having a great deal of honor in them; Gal. vi. 14, 17, 'But God forbid that I should glory, save in the cross of our Lord Jesus Christ.' And henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus.\*

There is more honor in the cross of Christ, than in the crowns of the world; the more of the cross, the more of honor. It is more honorable to be a martyr than a monarch. The marks of the Lord Jesus, are honorable marks; they are not brands of infamy, as the marks of malefactors are, which they are stigmatized and branded withal; but as the scars and cuts which soldiers have received in some honorable battle: the marks which Christ's soldiers bear, are the marks of the Lord Jesus, which they have received in the warfare of the Lamb. The chain of Christ is a glorious chain. Alice Drivers, a martyr, said concerning her iron chain, "Never did handkerchief so become my neck, as this chain." The chain of persecution is more honorable than the chains of gold. † 2 Tim.

\* When Ignatius Marcellus was asked how he durst give battle to Hannibal: he answered, "I am a Roman born, and a soldier, and by him shall I make my renown everlasting." Christ's soldiers shall gain everlasting renown by their service for Christ.

† Sir Lewis Marsake saw the halters to be put about the necks of his two fellow sufferers, and seeing himself to be spared be-

i. 16, 'Onesiphorus hath often refreshed my bowels, and was not ashamed of my chain.' I have read of one of the martyrs, that was wont to call his chain, "Christ's chain of pearl." Oh the honor that there is in enduring hardness in the service of Christ! It is an honor that God never put upon the blessed angels; they have the honor of being ministering-spirits to serve God in a way of active obedience; but were never suffering-spirits, to serve him in a way of passive obedience. Romanus, a nobleman by birth, gloried more in his persecutions and martyrdom, than in his birth, and nobleness of his blood: though he was whipt, and cut, and torn, yet said he to the persecutors, "Spare me not for my nobility; nor for the blood of my progenitors, but Christian profession, makes me noble." The crown of martyrdom, is the most glorious crown in the world: and therefore be hence encouraged, to endure hardness in Christ's service, for it is for your honor: your service doth crown you, whilst you are yet in your combat.

Thirteenth consideration: Your service may be hard, yet your pay shall be good. You shall have good pay in hand, and better hereafter; here is 'an hundred-fold in this life, with persecution, for all your sufferings; and eternal life in the world to come,' Mark x. 29, 30.

Ah soldiers of Christ! What encouraging pay is here? An hundred-fold in hand, for all your service, be it never so hard, and yet so much in arrears to be paid off hereafter, when the general muster and pay-day shall come! What encouragement was this to Paul, that good soldier of Christ, who had endured so much hardness in Christ's service? that pay-day was coming, when all his service should be well paid off. 2 Tim. iv. 7, 8, 'I have fought the good fight, I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of righteousness, which God the righteous Judge will give me at that day.' Now fight your good fight, and endure hardness; every piece of your hard service shall be enumerated at the great day, and paid off to the utmost; Jesus Christ will pay off all his soldiers with crown pay,

cause of his degree, called to the lieutenant for one of those precious chains about his neck, in honor of his Lord; "Why I pray you," saith he, "do you deny me the badge of so excellent an order? Is not my cause the same with theirs?" Mirror of martyrs, p. 515.



not with crowns of gold, but 'crowns of glory,' 1 Pet. v. 4. So Rev. ii. 10, 'Be thou faithful unto death, and I will give thee a crown of life.' A crown to shew the splendor, glory and riches of it; and a crown of life, to shew the permanency and duration of it; it is 'a crown of glory that fadeth not away.' Jesus Christ will pay off all his soldiers with the same pay that he hath received himself, for all the hardness that he endured, John xvii. 22, 'And the glory that thou hast given me, have I given them.' Ah! where is any commander, that will pay off his soldiers like Jesus Christ? You shall have the same crown, the same kingdom, the same glory, the same throne that he hath himself, Rev. iii. 21, 'To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.'

Ah soldiers of Christ! Will not this pay of the kingdom, encourage you to endure any hardness for Christ? What should ye do or suffer for such pay as this? It is but a little while before your hardness will be over, and your Captain will hug and embrace you with his 'well done good and faithful servant, enter thou into the joys of thy Lord,' Matt. xxv. 23; take the possession of the joys and riches of glory for ever, as a reward for all your service and hardships: the greater the present sufferings, the greater the future rewards.\*

Fourteenth consideration: Though your service be never so hard in itself, your Captain can make it easy:—Matt. xi. 28, 29, 'My yoke is easy, and my burden is light.' It is Christ's yoke and his burden, and he will help to draw in the yoke, and help to bear the burthen, and then it will be easy and light: if a child should be put to bear a yoke, or a burden of any considerable weight, it would be insufferable, and too hard for him; but now if a strong giant will help his child, and make the yoke and the burden to be his own, how easy will it be? 'I can do all things (saith the apostle Paul) through Christ which strengtheneth me,' Philip. iv. 13. He could do or suffer any thing through the strength of Christ.

\* "*Majora certamina majora sequuntur præmia.*" Tertul. ad Scapulam.

Ah soldiers of Christ! The strengthenings, the supportings, the quickenings, the comfortings, the heart-cheerings, the soul-revivings of Jesus Christ, can make your hardest service very sweet and easy: it can make afflictions rather seem to be grievous, than to be grievous indeed, Heb. xii. 11. Other commanders can put their soldiers upon hard service, but they cannot make it easy, as Jesus Christ can do: he can so principle, and influence, and enamour, the souls of his soldiers with love, that their hardest service will be very sweet; he can unsting affliction, and so sweeten our distresses, that a prison may become a paradise; and a day of great affliction and persecution, to be a day of great rejoicing, Matt. v. 11, 12. He can communicate that grace, which will make you to glory in tribulation: he hath so sweetened the sufferings of his followers, that Bainham the martyr could liken his fiery tortures unto a bed of down, and a bed of roses. When Martin charged the jailer concerning the hard usage of one Elizabeth Young, in prison, that she should have one day bread, and another water: saith she, "If you take away my meat, I trust, God will take away my hunger." Ah christians! the Lord hath many ways to facilitate and sweeten the hardest service, and sorest sufferings.

Fifteenth consideration: Those that have endured most hardness in Christ's service, have commended it at last. St. Paul calls his fight, a good fight; he commended it for a good fight, 'when he had finished his course,' 2 Tim. iv. 7. Notwithstanding all his stripes and nakedness, his imprisonments, poverty, and persecution, when ready to be offered up and beheaded, he commends it for a good fight of faith. When Polycarpus had served long under Christ's banner, and was come to martyrdom, saith he, "I have been a servant of Christ these eighty-six years, and I have always found him a good Master."—The true followers of Christ, have always commended his service. A sharp fight, a bloody fight, and yet a good fight; hard service, and yet good service, and a good Master. It was a notable saying of John Mallet, a soldier of the emperor of Germany, "We have often hazarded our lives for the emperor Charles the fifth, and shall we now shrink to die for the King of kings? Let us follow our Captain." The saints have chosen this service, and commended it for the best.

Sixteenth consideration: That notwithstanding all the hardships you endure, and all the hazards, dangers and deaths that you live among, yet you are immortal until your time is come, and your work is finished. There was no taking of the life of Christ Jesus the Captain of your salvation, until his time was come. Oh the many dangers that Paul was in! And yet he finished his course, and finished his ministry, and did his work. History tells us of St. John, that he was cast into a tun of scalding lead by Domitian the emperor, and was by way of miracle delivered, and afterwards banished into the isle of Patmos; and notwithstanding all his dangers, he lived till very old age, and died at last a natural death. So we read Rev. xi. 7. 'That the witnesses could not be slain until they had finished their testimony;' they first finished their testimony and witness.

We read of one that was especially aimed at in that bloody massacre in France, who crept into some little hole to preserve himself; and was no sooner in, but in a very short space, a spider had made a web before the hole, where the bloody pursuers coming to search, seeing the web, they concluded he could not be there; and by that means he escaped their hands. Christians, what encouragement is this? The Lord hath unknown ways to protect and preserve in the midst of all your dangers, until your time is come, and your work is done.

Seventeenth consideration: It is your way to conquer, to endure hardness. The Captain of our salvation he conquered by enduring; and so it is the way he hath left for all his soldiers and followers to get the victory and overcome, by keeping up the combat, and enduring hardness: Jesus Christ overcame by the blood of the cross; and Christians have no way to overcome without bearing his cross. It is said Rev. xii. 11. 'And they overcame by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.' The Lamb overcame by his own blood, and the saints overcome by the blood of the Lamb, in suffering for him; they overcome in holding fast their testimony, and not loving their lives unto the death? The Apostle enumerating a great deal of hardness and sufferings, Rom. viii. 37. Nay, [saith he]. 'in all these things we are more than conquerors.'

Ah soldiers of Christ ! This is your way to conquer, and to be more than conquerors, to endure hardness. How notably doth Cyprian set forth the victoriousness of the saints in suffering the hardest things that could be inflicted on them. "The tormented stood stronger than the tormentors ; the beaten and butchered members overcame the hands that did beat and butcher them : cruel stripes oft repeated, long continued, could not overcome their impregnable faith, no not though their bowels were digged out, and not so much the members, as the wounds of the servants of the Lord were tormented ; their blood gushed out, which even quenched the burning of persecution, yea, extinguished the flames and fire of hell, with a glorious stream."

Ah soldiers of Christ ! In the midst of your hardest and hottest service, be hence encouraged, and triumphantly cry up, Victory, victory, ; Conquest, conquest ; now I am in the ready way to overcome. "First, the battle, the victory when I am dead," saith Fabrianus.

Eighteenth consideration : Your wounds and scars shall be all healed : your broken bones, your dislocated joints and members shall be all well set, and made sound. John Baptist's head shall be set on his shoulders again ; the tongues which the persecutors cut off, shall be put in the mouths of the saints again, to sing Hallelujah and praise for ever ; the bodies of the saints which have been rack't and wreck't, rent and torn, lacerated and cruciated inhumanly butchered and quartered, shall be all set together in their proper places, and perfectly cured : the bodies of the saints that have been burnt to ashes, and devoured by beasts of prey, and suffered never so many mutations and transmutations, shall at last be raised in the greatest perfection, in splendor and glory, Phil. iii. 21. 'Who shall change our vile bodies, that it may be fashioned like unto his glorious body.' The body of the Lord Jesus, the captain of our salvation, was once pierced with the spear of the enemy, and his hands and feet nailed to the cross ; but now these wounds are healed, and his body most perfect in glory ; and so shall the bodies of the saints be fashioned, and made like unto his glorious body : It is the will of the Father, that it should be so. John vi. 39. 'And this is the Father's will that sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.'

Jesus Christ will lose nothing of his soldiers, not the least member of their bodies; no not so much as an hair of their heads, but will raise it up all in perfection and glory at last.

The enemies that wound and kill the saints, are a means to hasten them to a perfect cure of all their imperfections: And hereupon Hugh Laverock, an old lame man, comforted himself, and John ap Rice his fellow martyr, a blind man, when they were at the stake,\* "Be of good comfort my brother, for my Lord of London is our good Physician, he will heal us both shortly, thee of thy blindness, and me of my lameness."

Nineteenth consideration. That it is better to endure hardness in Christ's service, than to endure hardness for sin. Better to suffer as a martyr for well doing, than as a malefactor for evil-doing, 1 Pet. iv. 15, 16. 'But let none of you suffer as a murderer, or as a thief, or as an evil doer, or busy-body in other men's matters. Yet if any man suffer as a christian let him not be ashamed, but let him glorify God on this behalf.' There is cause of shame, and cause of sorrow in suffering for sin, but there is cause of comfort and rejoicing in suffering for Christ. The torments that Cranmer, Bainham, and others had in their consciences for recanting, was far worse than the torment of the fire at the stake, which afterward they did comfortably endure.

Suffering for sin, how doth that sink the spirits, and apale the countenance, and puts the conscience, that tender part, upon the rack, and turns it into a very hell of torments! How dreadfully and desperately did Francis Spira lament, that ever he should wave suffering for Christ's truth and cause, to suffer so much as he did for his Apostacy! he was, as it were, in hell upon earth, with the torment of conscience; and if there were any worse hell behind, (he said) he longed for nothing more, than to know the worst and height of his misery.

They that read the lamentable story of this poor despairing creature, will easily conclude, that it is better to endure hardness for Christ, than for sin. And when men do wave the service of Christ, for the hardness of it, he will make them to endure hardness for their sin, whether they will or no. One Denton, in Queen Mary's days, an-

\* Act. and Mon. prol. 3 p. 701.

swered a Christian friend of his acquaintance, that those were the truths of God which he had formerly declared unto him; but (said he) *I cannot burn*: But in some few days after, his house being on fire, he was burned in it. And is it not better to burn at a stake for Christ, than to burn in our houses for our sin? There is cause of shame, and sorrow, and repentance, in suffering for sin; but there is cause of boldness, of glorying, and rejoicing, in suffering for Christ.

Twentieth consideration: That persecuted Godliness, is better than prosperous wickedness; and the worst of sufferings, is better than the best of sin, Heb. xi. 24, 25, 26. Moses preferred the reproaches of Christ, and sufferings for Christ, before all the pleasures, riches, pomp and splendour of Pharaoh's court; he accounted, that there were better pleasures, better riches and honours in suffering for Christ with the people of God, than Pharaoh's court could afford; and surely accounted rightly, and thereupon made that blessed choice.

The more we suffer for Christ, the more may we expect of the presence of Christ, of the consolations of Christ, of communion with Christ; and "one days communion with Jesus Christ [saith Galiacius] is better than all the world."

Christ keeps the best cordials for the most fainting-times; and he turns the water of the most bitter afflictions, into the wine of heavenly consolation, Jam. i. 2. 'My brethren, count it all joy, when you fall into divers temptations.' Here is ground of all joy, under multiplicity and variety of persecution and afflictions; but the best of sinful worldly prosperity have those stings and bitterness, either mixed with, or entail'd unto it.

"I had rather [saith Luther] fall with Christ, than stand with Cæsar.\* I had rather, saith another, to be a martyr, than a monarch.

Ignatius, that faithful disciple and valiant champion of Christ, did prefer the worst of suffering, before the best of sin, and the greatest of worldly prosperity. Saith he. "Let the fire, the cross, skirmishing with wild beasts, cuttings, butcherings, or rentings in pieces, breaking of my bones asunder, manglings of my members, bruising

\* "Malim ruere cum Christo quam regnare cum Cesare. Luther.

of my whole body, and the torments of the devil [all the torments that man and devil can invent] fall upon me, so that I may enjoy Jesus Christ; the ends of the kingdoms of the world will not help me, it is better for me to die for Christ Jesus, than to reign over the ends of the earth.

Godly Philpot the martyr preferred the Bishop's nasty coal-house, before Queen Mary's palace. Though (saith he) my lord's coal-house be very black, yet it is more to be desired of the faithful than the Queen's Palace.

Soldiers of Christ, be hence encouraged; the hardest sufferings of Christ, is better than the best of sin.

Lastly. The last encouragement that I shall give to endure hardness in Christ's service, is this, that it is your way to your kingdom.

If you look upon your sufferings for Christ, as your way that leads to the kingdom of Christ, it will greatly encourage you to endure it. 'We must [saith the Apostle] through many tribulations, enter into the kingdom of God,' Acts xiv. 22. Here is much tribulation to be endured, but here is encouragement enough to endure it; it is the way that leads to the kingdom of God. If a prince were to go to enter upon and take possession of his kingdom, he would not think much if he did meet with many troubles and inconveniences in his journey; the thoughts of this, that he is going to his kingdom, will encourage him sufficiently to bear with it. \* This the Apostle lays down as an encouragement to suffer for Christ, and endure hardness in his service, 2 Tim. ii. 12. 'If we suffer, we shall also reign with him.' Ah! what an encouragement is the kingdom, and the crown, to take up the cross? When Mr. Sanders the martyr, was come to the stake, he took it in his arms, and kissed it, saying, "Welcome the cross of Christ, welcome everlasting life." It was a notable saying of Mr. Tovart the martyr, "He who turns his back in this conflict, goes by the loss; but whosoever fights manfully, obtains in the end, the crown, not a crown of gold, but a crown of glory immortal."

Ah soldiers of Christ! what kingdom-encouragement is here, to endure the greatest hardness, seeing you are

What way to heaven (said Dr. Cranmer,) is so sure a way as to suffer in Christ's cause: if there be any way on horse-back to heaven, surely this is the way. "Act. and Mon. Vol. 3. pag. 333." "Act. and Mon. Vol. 3. pag. 140."

in your way to your kingdom, and to all the immunities, honours, and pleasures of it. "I hope (said Gauderin to his fellow-prisoners) before noon, to drink of the wine of the kingdom of Heaven."

Secondly, For the Directions.

First, Live much in the lively views of what hardness your great leader Jesus Christ endured for you. Look upon his poverty, his reproaches, his revilings; look upon him in that hot and bloody service in the garden, when he sweat not only water, but blood, in that sore conflict; look upon him under that weight of wrath which lay on him, that dark day, when he cried, *My God, My God, why hast thou forsaken me?* Look upon the buffetings, the spittings on him; Look upon him wearing a crown of thorns, who was wont to wear a crown of glory; look upon him nailed hand and foot to an ignominious cursed cross, with the soldiers piercing his righteous side with a bloody spear; look upon him treading the wine-press of the Father's wrath, and lying under the curse of the law.\* Ah sirs! the Lord Jesus hath endured harder service for you, than ever he calls any of his soldiers unto for him; He hath led the van in this hard service for us; Let us be viewing of him, that we may endure hardness for him. Heb. xiii. 12. 13. 'Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us therefore go forth unto him without the camp, bearing his reproach.' Shall the Son of God let out his blood to sanctify and save us, and shall we not drain our veins in bearing his reproach, and following of him? Ah! what is our hardness that we can endure, when compared with what Christ endured for us? When John Hus the martyr, had the skin flead off his head, and the persecutors had put on him a paper crown of a cubit high, painted with three ugly devils: † saith he "My Lord Jesus Christ, for my sake, did wear a crown of thorns: why should I not wear this light paper-crown for his sake, be it never so ignominious? truly I will do it, and that willingly." And when he saw the chain that

\* "Quanto promelius, tanto mihi charius. Bern." By so much the more Christ is vile for me, by so much the dearer he is to me.

† Act. and Mon. Vol. I. page 820.



was to fasten his neck to the stake, he smiled, and said, "That he would willingly receive the same chain for Jesus Christ's sake, who he knew was bound with a far worse chain for him."

Ah soldiers of Christ! this is a special means to induce you, to endure hardness for Christ, to consider what he hath endured for you. "My dear Lord Jesus (said Sanders) hath begun to me, of a more bitter cup than mine shall be, and shall I not pledge my most sweet Saviour? yes, I hope."

Secondly, Look at the cloud of witnesses, the noble army of confessors and martyrs, how they have led the van, and borne the brunt, and endured much hardness in the warfare of the Lamb. Heb. xii. 1. 'Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,' &c. The Apostle he expounds the cloud of witnesses of the old-testament-believers (mentioned in the xi. Chap.) as a motive and means to stir up the new-testament-believers to follow after them, by their example.\*

There was a great cloud of them, but a greater cloud of new-testament-believers have followed after: we have cloud upon cloud of witnesses encompassing us; old-testament, primitive, and modern confessors and martyrs, faithful and valiant soldiers of Christ, that have march'd before us; honourable in enduring hardness in the service of Christ. Let us follow after, by their example. They have endured hardness of bonds, of banishment, of the whip, of the saw, of the rack, the wheel, the gibbet, the fire, and all the tortures and torments that the malice and cruelty of men and devils could afford and inflict upon them: And these speak to us in the language of Herwin the martyr to his brethren at the stake,† "I fight [said he] under the standard, and in the quarrel of my great Lord and captain Christ. I am going to be crucified, fol-

\* Drusius the Almain, used to visit the graves and tombs of the most renowned, which were buried in Italy, especially at his going to warfare, saying. That beholding of their monuments, he did recover both strength and stoutness. Dion.

† Act. and Mon. vol. . p. 17.

low you me, when God of his goodness shall call you to it." And as Francis Clover (to his two sons who were massacred together with himself) "Sheep we are for the slaughter, this is no new thing; Let us follow millions of martyrs through temporal death, unto eternal life." \* Cicely Ormes, seeing two martyrs at the stake told them, that she would pledge them in the same cup;" And she did accordingly, for she was burnt at the same stake. Jam. v. 10. 'Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.' Take the prophets, take the Apostles, take the many thousands of the saints, [that have endured hard things before you] for an example of suffering affliction, and of patience.

In the primitive times, when persecution was very sore, the surviving saints did follow after the slain; as if their torment, their blood, and death had had an attractive virtue to draw others after them. When those that went in the front had drank deep draughts of torments, those that were in the rear were greedy to come up and pledge; and some have said, they feared that the torments would be over before they should come.

Thirdly, Look at, and seriously consider the hardness and misery that the damned endure and suffer, for denying, and disowning of the service of Christ, Mark viii. 36. And what is the hardest of your sufferings to their's?—What loss is like the loss of God, the chiefest good?—What prison so strong, so dismal, so dark, as the infernal, and eternal prison? What chains so terrible and strong as the chains of darkness and everlastingness in which the damned lie? What were Peter's, Paul's chains to their's? What was the material fire which consumed the bodies of the martyrs to ashes; to the fire of hell, the flames of God's revengeful wrath, which shall always torment, but never consume.

"O [said Hyperius] what a difference is there betwixt this, and eternal fire? who would shun this, to leap into that?" This is but the fire that men do kindle, but the other is the fire that 'the breath of the Lord, like a stream of brimstone, doth kindle,' Isa. xxx. 33. This fire is soon extinguished, it is but a blast, and is gone; but with the damned 'the worm never dies, and the fire is

never quenched,' Mark ix. 44. What are all the torments that the martyrs have suffered, to the torments of the damned? The one but a flea-biting to the other. What wrath is like the wrath of God? or what torment is like the torment of conscience? or what fire of persecution and affliction, is like the lake which burneth with fire and brimstone for ever? O said Francis Spira, "that I might lie thousands of years in this fire on the earth, so as I might escape the fire of hell." The damned have nothing to support, or relieve their spirits, they suffer in hellish desperation without any hope, without succour, without intermission, without end. It was a notable saying of a godly woman to her fellow martyrs, as she was looking on her judges, "These [said she] stay to suffer the torments of their consciences, and are reserved to judgment; but we are going to glory and happiness."

What was the fiery furnace which great Nebuchadnezzar prepared, to the Tophet which the great God prepared? The sufferings of the damned are far greater than ever Christ calls his soldiers unto.

Fourthly, Look at the invisible God, and the invisible things of the other world. Get up to the top of Pisgah, and view the holy land; of what precious use was this to Moses, to mount his spirit above the fear of what Pharaoh could do, when enraged against him, and to endure affliction. Heb. xi. 27. 'By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible.' When the showers of stones fell upon Stephen the deacon, the proto-martyr, 'he saw the glory of God, and Jesus standing at the right hand of God,' Acts vii. 55. 56. How little then did he regard the stones which malicious hands cast at him, or fear the near approach of the king of terrors? Faith is an invisible eye, and it can see into another world, and it can fetch the comfort, the sweetness of God, of Christ, of heaven, upon earth.

What a soul strengthening, a soul-cheering, and heart rejoicing prospect was that which Job took, to bear him up under all worldly afflictions which he endured? Job xix. 25, 26. 'For I know that my redeemer liveth, and that he shall stand at the last day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God.' How did the apostle and the primitive christians, cordial and quiet their spirits, ar-

bear up themselves under all their variety of afflictions and sufferings? 1 Cor. iv. 15, 17, 18, 'They looked at 'The far more exceeding and eternal weight of glory,' at the 'unseen and eternal things; and whilst they took this prospect, they were kept from fainting and sinking. Jesus Christ the Captain of our salvation, used this means himself, to bear himself up, and carry him through all the hardness and affliction he met with in his race that he ran, Heb. xii. 2, 'Who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of God.' So the believing Hebrews, looking 'At the better and more enduring substance they had in heaven, they could take joyfully the spoiling of their worldly goods, Heb. x. 34. It is of most singular use to look beyond the present infelicities of this transitory world, to the invisible things of the world to come. - Said Stallour to Pike, his fellow-martyr, 'Yet a little while, and we shall see one another, before the throne and face of God.' Faith can realize and fetch home the unseen things of the other world, to encourage and support the soul under present sufferings. It made Tankerfield say at the stake,\* 'Although I have a sharp dinner, I hope to have a joyful supper in heaven.' 'It was this prospect, that made Sanders to embrace and kiss the stake, and say, 'Welcome the cross of Christ, welcome everlasting life.'

Fifthly, Let your hearts hang loose from the things of this world. The less your hearts are set upon terrene things, the better will you take up and bear the cross of Christ. 'No man that warrieth [saith the Apostle, 2 Tim. ii. 4,] entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier.' If ever you will please your Captain Christ, by enduring hardness in his service, then keep your hearts from being entangled with the things of this world. †The church that bare the brunt of persecution, in the warfare of the Lamb, against *the old serpent, the dragon, &c.* is described to have *the moon under her feet*. They must begin with self denial, that will take up the cross. When

\* Act. and Mon. Vol. 3. pag. 397.

† Rev. xii. 1. She had the variable moon like things in contempt.

Julita\* was condemned to lose her land and life, for refusing to worship the heathenish false gods: [said she] 'Farewell riches and welcome poverty, farewell life and welcome death; all that I have, if it were a thousand times more, would I rather lose, than speak one wicked blasphemous word against God my Creator: I yield thee most hearty thanks, O my God, for this grace, that I can contemn and despise this frail transitory world.'

When Paul had the world crucified to him, and himself crucified to the world, Gal. vi. 14. then he could not only bear the cross, but also 'glory in the cross of Christ.' Ah Christians! look upon all the glittering glory of this lower world, to be only like that of the glow-worm, which shines but in the night and is not worth the taking up by any passenger.

Sixthly, Keep warm your hearts with the love of Christ. The more you love Christ, the more will you do for him, and the more, and the better will you suffer for him. 'And this is love, that we keep his commandments, and his commandments are not grievous,' 1 John. v. 3. A soul inflamed with the love of Christ, what will it not do, or suffer for him? Love is an arm invincible, a flame unquenchable, Cant. viii, 6, 7. Jacob's love to Rachel, made the servitude of a double apprenticeship to seem but a few days; and so love to Christ will make the heaviest and hardest afflictions to seem but light, and the longest afflictions to seem but short, 2 Cor. iv. 17. Josephus observes it to be the love of Christ's disciples, that caused them to follow him.† "At that time (saith he) Jesus, a wise man, did many miracles; and although he was condemned to the cross, yet did not those that followed him from the beginning, forbear to love him, notwithstanding the ignominy of his death." When Judas will sell him, the disciples that love him, will follow him to the garden, and to mount Calvary. It was the glory of Scipio in which he much boasted, that there was not any of his soldiers, but would adventure his life for him, if it were to leap in-

\* "Si propter ista me denegaturum Christum putas ista denuo accipe." If you think that I will deny Christ to keep my offices, then take all again said Hormisdas to the king of Persia. Clark Mir. pag. 84.

† Joseph. L. 18. C. 4.

to the sea, to cast themselves from a high tower, or any way he should require of them.\*

Ah soldiers of Christ! Get your hearts inflamed with the love of Christ, and you will do the like for him. Saith Algerius, in his letter from the prison of Venice, "He that feareth not to be burned in the fire, how will he fear the heat of weather, or what careth he for the pinching-frost, which burneth for the love of the Lord."

When Francis Alost, a Flanders-martyr, was going to suffer, he used those speeches of the Apostle, 'I must put off this earthly tabernacle; which the love of Jesus my Lord constraineth me to do,' 2 Pet. i. 14. 2 Cor. v. 14.

Love is such a divine principle, that it will make a soul to look over, and set light by all the difficulties, dangers, and hardships that you can meet with in the ways of Christ; yea, it will make the greatest sufferings desirable and delectable. Said Mr. Bland the martyr, at the stake, "This death is more dear unto me, than thousands of gold and silver; such love, O Lord hast thou laid up in my breast, that I hunger for thee."

Seventhly, Labour for an humble frame of spirit, and lie low. The more humble-spirited you are, the lower you are in your own eyes; the better will you be accomplished to endure hardness, and to suffer in the service of Christ; They have been best at enduring of afflictions, that have been most meek and humble. Job who could be content to sit on the dunghill, and could abhor himself in dust and ashes, Job. xlii. 6. How well was he accomplished to endure afflictions; David looked upon himself, as 'a worm and no man,' Psalm xxii. 6. And hence he could better bear up under all the troubles that he met withal. If a man look upon himself to be but a *worm*, he will not think much, if the feet of men or beasts trample upon him. This is the way to out-shoot the devil and wicked men in their own bow. When soldiers lie low, on the earth and in the valley, the shots of the enemies pass over them, and hurt them not.

Ah soldiers of Christ! Lie lower in your thoughts (if possible) than any affliction can put you; this is the way

\* Moses Choice pag. 48 Bernard used to say, Lord Jesus, I love thee. "plus quam mea, meos, me," more than all my goods, more than all my friends, and relations; yea more than myself.

to be before-hand, and to keep the weatherglass of your enemies; lie as low as a prison, as low as a dungeon, or a cave, as low as earth and hell, in your own eyes; Look upon yourselves as less, than the least of God's mercies, and worthy of the greatest afflictions and miseries; so will you endure hardness, and will not kick, and fling, and flinch, and draw back when afflictions pinch you. The high-buildings and lofty turrets, do soonest fall; the tallest cedars are blown down, when the low shrubs of the wilderness stand fast and firm. Paul looked upon himself with a very diminutive eye, unworthy so much of *the very name of an Apostle*, and *to be less than the least of all saints*, Eph. iii. 8. And how mighty was he, in enduring of hardness? Look upon yourselves as unworthy to bear the name of Christ, to be employed in the meanest, or hardest service for Christ, 'unworthy to loose the latchet of his shoes with John Baptist, or to bear his cross with Paul.' "Rejoice, rejoice," said Mr Bradford to his friends, "and give thanks with me, and for me, that ever God did vouchsafe so great a benefit to our country, as to choose the most unworthy (I mean myself) to be one in whom it pleased himself to suffer."

The philosophers observe, that if you would see stars at noon, you must down into a deep well; so the deeper you go, and the lower you lie in humility, the more you see of God, and of heaven, to comfort and support you under your deepest sufferings.

Eighthly, If you would endure hardness in Christ's service, then consult not with carnal reason; but keep that out of your counsel; for that will persuade you to wave the cross, and to comply, and sin rather than suffer. As soon as Paul was called to endure hardness in Christ's service, he presently shut out carnal reason from out of his counsel, Gal. i. 16. 'Immediately, I conferred not with flesh and blood.' If Paul when he was called to preach among the barbarous Heathens, should have consulted with human reason, the wisdom of the flesh that would have suggested the many inconveniences and dangers of such an employment, and have spoken in the language of Peter to Christ, 'Master, spare thyself; and far be it from thee;' That cannot endure to hear, that the Captain of your salvation, or any of his followers should take up the cross; That would represent only the dark-side of Christ's ways, and frame nothing but dis-

couragements and carnal shifts: And therefore Paul would have nothing to do with it. *This* is the serpentine *wisdom* which is from beneath, which 'is earthly, sensual, and devilish, James iii. 15. This will teach men to sleep in a whole skin, to swim with the stream; to hold with the strongest, to correspond with the times, to prefer sin before sufferings, this is the great enemy to the cross of Christ. How sharply did Christ reprove Peter, with his 'get thee behind me Satan, for thou savour'est not the things that be of God, but the things which be of men.' We are to shun Carnal-reason, and fleshly wisdom, as we would the devil.\*

When the Pro-consul bid Cyprian to consult about the sentence of his martyrdom, He answered, "In so just a cause there needs no deliberation."

When a friend of Mr. Friths, had contrived a way to free him from his imprisonment, by some indirect way, he smiled at it, and slighted it, "I am fallen into the Bishop's hands, only for religion sake, and for such doctrine as I am bound in conscience, under pain of damnation to maintain: If I should now start aside, and run away, I should run from my God, and from the testimony of his word, whereby I should deserve a thousand hells." When a pardon was brought to Mr. Hooper, and laid before him upon a stool at the stake, that if he would recant, he might have the benefit of it; at the sight thereof he cried out, "If you love my soul, away with it, If you love my soul, away with it." Carnal reason would have advised him (if that had been hearkened unto) to take up the pardon, and come away from the fire.

If Moses had advised with carnal reason, and fleshly-wisdom, he had never left the court of Pharaoh to take up the cross of Christ as he did. That would have pleaded thus: "Why, Moses, thou art well enough at the court, thou hast honour, and riches, and pleasures; the king loves thee, the daughter of the king hath adopted thee for son; thou art now next to the king, and thou mayest shortly have the crown thyself; and thy brethren the He-

\* The Italians being unable to excuse the great faults, treacheries, cowards and dissimulation of their country, go about to glorify their villainies with the name of Italian prudence. It is to be considered, that many professors of Christ should too much imitate them.



brews, are in a low afflicted condition, thou canst do neither them, nor thyself good, to join thyself with them; but stay at the court, for here thou hast advantage to serve them, by improving thy interest in the king and courtiers, for them; and if thou shouldst leave the court, thou wilt incur the displeasure of the king, &c." But Moses hearkens to none of these carnal pleas, but joins himself with the people of God in their low afflicted estate, and did choose the reproaches of Christ, before all that the court of Egypt could afford.

Ah sirs! do not hearken to the wisdom of the flesh, the Machivillian-policy of the world;\* That will advise you to forswear this covenant, to strain conscience, to take that oath, to conform to the inventions of men, or else you cannot be safe, and it is but Christian prudence so to do. Ah! take heed of the wisdom of the serpent, without the innocency of the dove, if ever you will endure hardness as good soldiers of Christ.

Ninthly, Be often counting the cost of Christian profession, and following of Christ, count upon the worst at first, and be often in reviewing of the accompt, that you may not be mistaken in what you do, and meet with after-reckonings, as too many have done. This lesson the Lord Jesus taught his auditors, and it is our present purpose, in order to the taking up, and bearing of the cross. Luke xiv. 27, 28. 'And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it.' †

If a man should begin to build, and reckon but upon pence, when it will cost him pounds, or reckon upon hundreds, when it will cost thousands, and not be able to finish it, the building will come to nothing, but to shame and undo the builder. And so it is here in the building of christian profession; if a man should begin it inconsiderately, and reckon it but an easy thing to finish it,

\* Tully cried out in his latter age, "O Utinam nunquam sapissem," Would I had never known what wisdom meant. Many will cry out so at last, of the carnal wisdom of the world.

† "Quæ alii diu patiendō levia faciunt sapiens levia facit diu cogitando." That which others make easy by suffering, that a wise man makes easy before-hand. Sib.

that it will cost but a little time, and a little pains; and that there will be a great deal of ease and credit; and afterwards comes one storm of affliction and persecution after another, like Job's messengers; here men meet with disappointments, and the cross is heavier than they count upon, and now cannot bear it. Sirs, if ever you intend to endure hardness, and to hold it out in the service of Christ, be sure to count upon the most, and the worst it may cost you; count that it may cost you abundance of reproach, and contempt; to be made like the apostles, the 'filth of the world, and the off-scouring of all things;' count that it may cost you as much as it hath cost others heretofore, many bickerings from the devil, much opposition and persecution from the men of the world; bands, banishment, confiscation of goods, yea, life and blood; put all into the account. Paul counted upon the worst, and the most it could cost him, and so he endured hardness, and finished his course in professing and preaching of Christ, Acts xx. 22, 23, 24.

When Andrew the Apostle was threatened by the Proconsul, with the cross, if he did not leave off his preaching; said he, "I would never have preached the doctrine of the cross, if I had feared the sufferings of the cross:" And when he came to the cross to be crucified, he said, "Oh Cross! Welcome and long looked for, with a willing mind, joyfully I come to thee, being the scholar of him that hanged on thee." &c.

When William Hunter was led to the stake, he said to the sheriff's son, "I thank God, I am not afraid, for I have cast my account, what it will cost me already."

Christians, be sure to cast your account to the full before-hand, that so you may prevent all disappointments, and not be offended in Christ because of the cross.

Tenthly, Put on Christian resolution and magnanimity of spirit; resolve in the strength of Christ, and in the grace of Christ, to go through all the dangers and difficulties, and to endure what hardness soever you may meet with in the service of Christ, 2 Tim. ii. 1. 'Thou therefore my son, be strong in the grace which is in Christ Jesus: And *then* endure hardness, as a good soldier of Christ. Be strong in the Lord, and in the power of his might;' \* and then you are prepared to use your armour,

\* Pyrrhus seeing the fortitude and valour of the Romans, said, "If valour were lost, the mould of it might be found in a

to resist temptation, and endure afflictions, Eph. vi. 10, 11, 12, &c. Resolve upon conflicting with corruptions, of resisting temptations, of enduring afflictions, and taking up the heaviest cross of Christ that shall lie in your way.

It was a speech of Cyrus, to one of his soldiers, "It is the part, said he, of a true valiant man, either to live honourably, or to die honourably." And so it is the part of every true christian, either to live honourably, or die honourably in the service of Christ. Barnabas exhorted the christians, that 'with purpose of heart, they would cleave unto the Lord.' Ah! resolve upon, and purpose in your hearts to cleave to the service of the Lord Christ, come what there will, let none of these things move you; resolve with the servants and soldiers of Christ, of old.

When Wingfield was dissuading and discouraging Kerby the martyr\* from suffering; telling him the fire is hot, the terror great; the pain extreme, life sweet; better it were betime to stick to mercy, while there is hope of mercy, than rashly to begin, and then to shrink. Said Kerby to him. "Ah, Mr. Wingfield, be at my burning, and you shall say, there standeth a christian soldier in the fire; for I know that fire, water, sword, and all other things, are in the hands of God, and he will suffer no more to be laid upon us, than he will enable us to bear." Ah! where is that christian valour and resolution that was in these suffering-servants of Christ? We are ready to fear every shadow, and to be affrighted at every bugbear, and to shrink at every suffering; surely it was not so in those past days.

Mr. Palmer was wont to say,† "That none were to be accounted valiant, but such as could despise injuries."—Ah soldiers of Christ! Put on resolution, and valiant minds, that, like the captain of your salvation, you may endure the cross, and despise the shame; and endure hardness, as good soldiers of Jesus Christ.

Eleventhly, Be often minding what is your present condition in this world; and then you will the better endure Roman's heart?" Where should true spiritual valour be found, but in the heart of a Christian.

\* Act. and Mon Vol. 2. page 568.

† Act. and Mon. Vol. 3. page 734.

the hardness and afflictions which are incident unto it.— We are too apt to forget what we are, and where we are, and that is one great reason, that we can endure affliction no better. In this world we are pilgrims, strangers, travellers, soldiers, &c. The Old-Testament believers, they considered what was their present condition in this world, and hence did the more contentedly endure the hardness of it. Heb. xi. 13, 14, ‘For they confessed that they were strangers and pilgrims on earth. For they that say such things, declare plainly, that they seek a country.’ A stranger will not think much, if the dogs bark at him, as he passeth along, he knows it is usual; a traveller will not think it much, if he meet with painful up-hills, as well as down-hills and plain way; he will not think it much, if he meet with storms, and showers, and blasts, as well as calm and sunshine; if he meet with dirt, and mire, as well as clean ways; he will not be much troubled if he meet with inconveniences in his inn, when he considers, that he is on his journey, and that he is not at home. What strangers and pilgrims expect to be without wearisome and painful steps, and hardship in their journey and pilgrimage.\* Can soldiers and combatants, that have entered on a warfare, expect to live quiet in their houses, and rest on their down-beds, whilst the enemy is in the field, and drawn up in battalia? sure they will not.

Ah sirs! we are ready to forget what we are, and where we be; that we are in an unkind and injurious world, that is full of molestations and vexations; that we are in our inn, and on our journey, and not at our home; that we are on our boisterous ocean, and not in the haven.

When Bilney was carried away to execution, said he, to a friend which encouraged him, “I am sailing with the mariner, through a boisterous sea, but shortly shall be in the haven.” De Brez, a French minister and martyr, in his letter to his wife, said, “This world is not the place of our rest, No, Heaven is our home, this is but the place of our banishment.”

Twelfthly, Improve present sufferings to prepare you for future, and less sufferings to prepare you for greater. The lesson of the cross is to be learned daily, as the cross

\* “*Nimis delicatus es Christiane, qui voluptatem hoc sæculo concupiscis.*” Thou art too delicate, Oh Christian, who must have pleasure in this world.

Tertul.

is to be took up daily; and the well-exercising of ourselves about the cross when it is light, will be a good means to help us to bear it when it is heavy; the exercise of patience under present tribulation, will bring in such experiences, it will familiarize sufferings, and exercise other graces, until the soul comes to 'glory in tribulation,' Rom. v. 3, 4, 5.

Bilney the martyr, by exercising his finger in the flame of the candle, prepared his whole body to endure the more tormenting pains of the flames at the stake.

They say, That custom is a second nature.\* If we did exercise ourselves more in improving our present sufferings aright, it would become natural to us, to endure future, and greater sufferings; it would familiarize, and naturalize the cross of Christ unto us.

When Mr. Damlip,† had been a prisoner near two years, in the Marshalsea, the keeper, having acquainted him with the nearness of his death, did notwithstanding eat his meat as usually he did; at which, some at the table wondered; "Ah my masters, (said he) Do you think I have been so long God's prisoner in the Marshalsea, and have not yet learned to die?"

Paul, who protested, that 'he did die daily,' 1 Cor. xv. 31. how easy and chearfully could he die at last? The exercise of grace under lesser sufferings, will encrease and strengthen grace for greater.

Thirteenth, Look more upon your sins, than upon your sufferings. The soul that lives much in the beholding of his sins, will see the less cause to pinch at his sufferings: Although in respect to men, we may suffer unjustly; yet, if we look upon our sins, we may see cause enough as they come from the hand of God, that we should suffer sorer, and harder things. It was very hard things that the church did suffer, when the Lord made breach upon breach, upon Zion, when the sword was abroad, and death at home; when complicated miseries were upon them, then did they cast an eye upon the evil of their sins, and that did silence them under the greatest of their sufferings. Lam. iii. 39. 'Wherefore doth the living man

\* "Consuetudo omnia dura lenit." Custom doth make all hard things become easy.

† Act. and Mon. Vol. 2. page 564.

complain, a man for the punishment of his sins?' Micah vii. 9. 'I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me.'

Mr. Philpot, hath a notable passage in his letter to the Lady Vane,\* to this purpose, [saith he,] "Satan hath brought me out of the King's-bench into the Bishop of London's Cole-house, a dark, and an ugly prison, as any is about London; but my dark body of sin hath well deserved the same." Ah! if we look upon the dark body of sin, we may see reason enough, why we should come under the dark cloud of affliction and persecution.

A man that lives much in the views of his sin, will easily see the greatest of his sufferings to be very little corrections, and the fiery trials to be necessary to cleanse away his dross: If a man look upon his sins to have deserved the sorest judgments, the greatest plagues, the most of wrath, the strongest chains, the blackness of darkness, and the hottest hell; how could he then think much to endure any hardness in the service of Christ?

Fourteenth, Look on your mercies, as well as your miseries; look upon enjoyments, as well as your wants; look on your comforts, as well as your crosses; this is of great use, to help you to endure hardness: Look upon the light side of your condition, as well as the dark, and you will endure hardness the better. This was one reason, why the Israelites could endure the hardness of the wilderness no better, [but did murmur and repine] because they did mind so much of their wants and straits, and so much forgot the miracles of mercies that they did enjoy; they did little mind the miraculous deliverance they had from the land of Pharaoh at the Red Sea, and the Rock which did follow them, and flow to them in the wilderness, and the manna that did rain about their tents; but were looking at the 'flesh-pots, the fish, the cucumbers, the melons, the leeks, the onions and the garlick which they had in Egypt,' Numb. xi. 4, 5, 6. Had they minded their wilderness-mercies more, they would have endured their wilderness afflictions better: Had they considered what mercies they had in their bread, in their drink, in their clothes and in their shoes; their meat and drink was not ordinary, but miraculous and spiritual;

\* Act. and Mon. Vol. 3. page 605.

‘they did all eat of the same spiritual meat, and did all drink of the same spiritual drink,’ 1 Cor. x. 3, 4. And their clothes and their shoes did not wax old, and wear out.’ Had their souls been affected with a sense of their mercies, how easily might they have borne their wilderness-afflictions? It was a dolorous time when the prophet Jeremiah breathed forth those sad lamentations, extremity of famine, and sword; Oh, the worm-wood, and gall, and bitterness of their afflictions! and whilst he looked on these things, his eyes did affect his heart, but he did not terminate his thoughts on the dark side of their condition; but takes a prospect of the mercies they had, in their greatest miseries, to give some relief and support to their souls, Lam. iii. 24, 23. ‘It is of the Lord’s mercy we are not consumed because his compassions fail not. They are new every morning, great is thy faithfulness.’

Ah Christians! Look how your mercies are renewed, as well as your miseries: The saints can never be so low in affliction, but there is something of mercy to afford relief to their spirits.

When tidings was brought to the Lady la Glee,\* that she was condemned to be hanged, “She fell down upon her knees, and blessed God, for that it pleased him to shew her so much mercy, as to deliver her by such a kind of death, out of the troubles of this wretched life; and to honour her so far, as to call her to suffer for his truth, and to wear his Livery, meaning the Halter.” Ah! if Christians would learn this divine chymistry, to extract mercies out of miseries, they might unfold Samson’s riddle, and get bread out of the eater’s mouth, and sweetness out of the strong, to sweeten the worst of sufferings.

Fifteenth, Compare the present cross with the future crown. This hath been a special means by which suffering saints have been much advantaged, comparing their present sufferings, with their future glory. Rom. viii. 18, ‘For I reckon, that the sufferings of this present time, are not worthy to be compared with the glory that shall be revealed in us.’

What is it that a Christian can suffer in here, which is worthy to be compared to the future glory and blessedness? Said Francis Soet, ‘You deprive me of this life, and promote me to a better, which is as if you should

\* Act. and Mon. Vol. iii. page 25.

rob me of counters and furnish me with gold.' What proportion is there between counters and gold? and what comparison between dirt and glory?

When a martyr feeling the flame at the stake, to come to his face, 'Ah (said he) what a small pain is this to be compared with the glory to come?' 2 Cor. iv. 17, 18, 'For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen; for the things which are seen, are temporal, but the things which are not seen, are eternal.' How diminutively doth the Apostle speak of the sufferings, in comparison of the glory? The affliction is but light, but the glory is ponderous, it is a weight of glory, a far greater and exceeding weight; the afflictions are but for a moment, but the glory is eternal.

Ah soldiers of Christ! What are all the sufferings of this present time, when compared with eternal glory! Be hence quickened to take up the cross, because of the crown. Oh keep up your combat and conflict, the crown will pay for all. 'The greater are the combats, (saith Tertullian) the greater are the following rewards.' Ah Christians! what are the greatest and most grievous momentary sufferings of this present life, when compared with the never-fading never-dying, and immortal crown of future glory in the world to come? Rev. ii. 10, 1 Pet. v. 4.

Sixteenth, Resign up yourselves to the will of God, to the sovereignty of God; submit to the will of God, and acquiesce in the wisdom of God; If you could do this, how well might you bear up under any affliction, and endure any hardness? Job had resigned up himself to the will of God, and then how well could he bear all his losses and crosses, his poverty and sores, in his afflicted dunghill-condition? Job i. 21, 'The Lord hath given, and the Lord hath taken away, blessed be the name of the Lord.' So Eli, when Samuel brought him that sad message, of what the Lord would do unto his house, at which, the ears of every one that heard it should tingle: 'It is the Lord, (saith he) let him do what seemeth him good,' 1 Sam. iii. 18. He had resigned up himself to the will of God, and hence could bear the better that fearful stroke. The three children had resigned up themselves to the will of God, and were at a point with the king, not-



withstanding all his threats ; whether their God would deliver them or no, it was all a case, the will of the Lord be done : And then they could willingly, and readily embrace the fiery furnace, rather than worship the idol. Dan. iii. 16, 17, 18.

Paul resigned up himself to the will of God, Acts xxi. 13. And then how well could he endure hardness in the service of Christ ?

When one Carswell, offering to befriend Mr. Bradford,\* asked him, what suit he should make for him to the queen ? " What you do, (said Mr. Bradford) do it not at my request : If the queen will give me my life, I will thank her ; If she will banish me, I will thank her ; If she will condemn me to perpetual imprisonment, I will thank her."

When Policarpus † had notice of the pursuers, that came to the inn to apprehend him, he might have escaped, but he would not : but said. " The will of God be done."

Ah ! How easy might we bear the cross of Christ, and drink of the cup with Christ, if we had a resigning spirit like him ; to say, ' Nevertheless, not my will, but thy will be done,' Mat. xxvi. 39. Luther would say in his prayer, " My will be done, for Lord, my will is, that thy will should be done." Next to the hallowing the name of God, and coming of his kingdom, the Lord Jesus hath taught us to pray with resignation of spirit, That the will of the Father be done.

There is infinite reason, that we should resign up ourselves to the will of God, not only with respect to his Sovereignty and Prerogative-royal, but also in regard the Lord hath ordered all his providences in infinite wisdom and mercy, for the good of his people. The everlasting covenant is ordered in all things and sure, 2 Sam. xxiii.

You cannot order things so sure, and so well as the Lord hath done for you : And therefore acquiesce in the wisdom and the will of God ; and be at his beck and check, for the Lord to do with you, to do for you, to bring upon you what seemeth him good ; and this will be a

\* Act. and Mon. Vol. 3. page 292.

† Act. and Mon. Vol. 1. page 55.

good means to help you to endure hardness, as good soldiers of Jesus Christ.

Seventeenth, Make not the most of men, no, not the best of men, in every thing, your rule to walk by. The most of men, I mean, of such as profess Christ look more at safety, than at duty, and will not hear of taking up of the cross of Christ; but like dead fish, swim with the stream, and please the flesh: And the best of men, may not in every thing be a true copy for us to write after, nor a rule for our imitation. Peter denied Christ in downright terms, in words at length; he cursed and swore, that he did not so much as know him, Mark xiv. 71. If the rest of the disciples had imitated Peter, of what sad consequence had it been, then they had all denied the Lord Christ, as Peter did. Paul was so far from imitating Peter another time, that he withstood him to the face: Peter could be a Jew with the Jews, and a Gentile with the Gentiles, and dissembled his principles; but Barnabas and others that did imitate him, were carried away with dissimulations, Gal. ii. 11, 12, 13, 14. The best of men in this world, are not perfect, they have flesh as well as spirit, and have been overborne by corruptions and temptations, to shrink from the cross, and therefore we must not make them our rule, nor follow them any further, than they follow Christ.

When an old bishop, persuaded Mr. Hawkes the martyr, to learn of his elders, to bear somewhat with their popish way. "I will bear with nothing, said he, that is contrary to the word of God" And another\* charging him, for building his faith on Latimer, Cranmer, Ridley, &c. said he, "I build my faith on no man, and that ye well know; for if those men, and as many more as these be, should recant, and deny what they have said, or done, yet will I stand to it, and by this shall ye know, that I build my faith upon no man."

Cranmer, Bilney, Bainham, and others recanted, who afterward repented of their recanting; and sealed to the truth of what they recanted with their blood. It is no good argument that many use in these days, to justify apostacy, and waving of the cross of the Lord, by sinful compliance, to bring the examples of men, in such a manner: Why, (say they) it is the opinion of divers good

\*-Fecknam.

men; and there be divers learned, and godly men do this, and that, and the other thing, and they must not be touched. But let men be never so godly, or learned, they have a dark side, as well as a light, and it is no new thing even for such to shrink, and to pinch at the cross. Peter must not be followed in his apostacy, nor the martyrs in their recantations: If learned and good men, can swear down Episcopacy and Prelacy, and take it up again; if they can swear away Christ's offices and interest out of the land, and can displease Christ, to please Cesar; and if you should make them your rule to walk by, when will you take up the cross of Christ, and endure hardness as good soldiers of Jesus Christ?

Eighteenth, Take heed of those teachers, and of those doctrines, that lead off from the cross, that are enemies to the cross of Christ. The doctrine of the gospel, is called, the preaching of the cross. 'But there hath been of old, and still are such teachers as are enemies unto it, 1 Cor. i. 18. 'There were teachers in the very primitive times, that carried on a design against the cross of Christ. Gal. vi. 12, 13. 'As many as make a fair shew in the flesh, they constrain you to be circumcised, only lest they should suffer persecution for the cross of Christ.' They did preach circumcision, and practise circumcision on purpose to avoid persecution for the gospel of Christ. Their design was to obtain the Jews' favour, by shewing themselves zealous followers of their ceremonies, and to avoid the hatred and sufferings which the doctrine of Christ brings along with it, to the likeness and communion of his own sufferings. If the Galatians would hearken to these men, they would shew them a way to escape persecution, and to pass by the cross of Christ; and there are many of the same make in our times, who preach up conformity to avoid persecution, and will sign with the sign of the cross, because they will not take up the cross, and suffer persecution for the cross of Christ; that will receive the mark of the beast, that they may escape the rage of the beast, and may buy and sell, and get profit by the beast.

There are two or three doctrines taught, which if hearkened unto, and received, will keep you from persecution, and enduring hardness in Christ's service.

First. That we must be of the religion with the magistrate, and obey the higher powers actively, in matters of

religion. If this were true doctrine, then all the ten tribes ought to have conformed to Jeroboam's idolatrous golden calves, which he set up in Dan and Bethel, 1 Kings xii. 28, 29. Then the three children ought to have worshipped Nebuchadnezzar's image, Dan. iii. ; And Daniel forborn prayer for thirty days, Dan. vi. Then a traveller might change his religion, as often as the moon changeth, and be a Mahometan in Turkey, a Papist in Spain, and Protestant at large in England. Then they that lived before us in king Henry the eighth's time, ought to have been Papist's ; and in king Edward's time, turn Protestants ; and under queen Mary, to be Papists again ; and in queen Elizabeth's time, face-about, and be Protestants at last.

Secondly, That we must conform to the doctrine of the church, and to the orders and ceremonies of the church ; that the church hath power to create ceremonies, and we must conform to them, &c. This is doctrine that will bring you to be at peace with the beast, by shifting the cross of Christ ; and if you receive such doctrine as this, you will not endure hardness for Christ. If the Old-testament, and New-testament-believers ; if the primitive, and modern confessors and martyrs, would have received such unscriptural doctrine as this, they might have saved themselves from those grievous and hard things, that they suffered for the truths of God. They were only for the word of God, and that was the testimony they held, and sealed with their blood.

When Robert Ogvier a martyr,\* with his wife and two children, were brought before the magistrates, they said unto the prisoners, it is told us, that you never come to mass ; yea, and also, that you dissuade others from coming thereto ; and that you maintain conventicles in your houses. To this he answers : " Whereas, you lay to my charge, that I go not to Mass, I refuse so to do indeed, because the death and precious blood of the Son of God, and his sacrifice, is utterly abolished there, and trodden under foot ; for ' Christ by one sacrifice hath perfected for ever, them that are sanctified,' Heb. x. 14. The Mass is the mere inventions of men, and you know what Christ saith, Mat. xv. 9. ' In vain do they worship me, teaching for doctrines the commandments of men.'

\* Act. and Mon. Vol. 3 pag. 2.

And as for the second accusation, I cannot nor will not deny but there have met together in my house honest people, fearing God for the advancement of God's glory, and the good of many, and not to wrong any. I knew indeed that the Emperor had forbid it, but what then? I knew also that Christ in his gospel hath commanded it. Matth. xviii. 20. 'Where two or three are gathered together in my name, there (saith he) am I in the midst of them.' Thus you see I could not well obey the Emperor, but I must disobey Christ; In this case, I chuse rather to obey my God than Man."

O take heed then of those doctrines that are against the cross of Christ, as these suffering servants of the Lord did!

Mr. Latimer, in his letter to Dr. Ridley,\* hath this passage, "Let them not deceive you with their sophistical sophisms and fallacies; you know that false things may have more appearance of truth, than things that be most true; Remember Paul's watch-word, Col. ii. Let no man deceive you with likeness of speech; fear of death doth persuade a great number, beware of that argument."

Ah Soldiers of Christ! if ever you will endure hardness for Christ, beware of these enemies of the cross.

Nineteenth, Clear up to your souls, a covenant interest in Christ. The more you know the Lord to be yours, the better will you bear afflictions, and endure hardness in his ways. This was the best anchor-hold, the prophet Jeremiah had to ride out, and hold fast by, in those grievous afflictions of the church, Lam. iii. 24. 'The Lord is my portion, saith my soul, therefore will I hope in him.†' This made 'Paul to account all things but dung and dross, for the excellency of Christ Jesus his Lord, for whom he had suffered the loss of all things,' Phil. iii. 8. Ah! what will be too good to lose for Christ? Or, what will be thought too much to part with for Christ if you can say, that it is for Christ Jesus my Lord? 'Our God (said the three children) whom we serve, is able to deliver, &c. Dan. iii.

\* Act and Mon. Vol. 3. pag. 441.

† "Tolle Meum, tolle Deum." Take away me from God, and take away God himself, in regard of comfort. D. Sibs. S. Conflict.

If we can say with Keyser the martyr\* (at the stake) "O Jesus I am thine, have mercy upon me, and save my:" How will it enable to face the flames, and endure the pains? This brought Paul to stand equipoise, like the beam of a balance, Phil. i. 21, 22, 23. 'For me to live, is Christ, and to die is gain,' &c. This made Paulinus to say, "When his city, gold, silver, and all that he had was taken away, Lord, let not the loss of those things trouble me." This made Peter the Apostle, at his crucifixion, and Lambert the Martyr, in the midst of the fire, to cry out, "None but Christ, none but Christ, nothing but Christ."

Twentieth, Look at Christ's presence with you in the midst, and greatest, of all your suffering; and that is another good means to prop and bear up your spirits under all the hardness that you can endure. Isa. xliii. 2. 'When thou passeth through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flames kindle upon thee.' He will be with you to act suitable for you, to succour you, to comfort you, to strengthen you, to protect, to preserve and deliver you, &c. David would not be dismayed, because of this, Psal. xxiii. 4. 'Yea, though I walk through the valley of the shadow of death, I will not fear: for thou art with me, thy rod and thy staff, they comfort me.' He was with Noah in the ark; with Job on the dung-hill; with Jeremiah in the dungeon; with the three children in the fiery furnace; with Daniel in the den; with the Apostles in the prison; he was with the martyrs in the bishop's Cole-house, and in other noisome prisons; and was with them at the stake, in the midst of the flame,† He is with us in the combat, saith one. O said Algerius, "How easy and sweet is the Lord's yoke? Learn ye well, beloved, how amiable the Lord is, how meek and merciful, who visiteth his servants in temptations; neither disdaineth he to keep company with us in such vile and stinking caves," &c.

\* "*Feri Domine, feri nam a peccatis absolutus sum*" Strike Lord, Strike, for I am absolved from my sins, said Luther.

† "*Malim presente Deo esse in Inferno quam absente Deo in Cælo.*" Luther.

Lastly, Study the many obligations that ly upon you to endure hardness. There be obligations that ly upon you from the precepts, from the promises, from ordinances, from providences, from the word, from the rod, from the love of Christ, from the blood of Christ, from the spirit of Christ, from the interest of Christ: and you have obliged yourselves to Christ; you have promised, and covenanted to endure hardness; Remember that the vows of God are upon you: and when ever Christ calls you forth to sufferings, be ready to answer these obligations, and say with godly Philpot,\* going to the stake, "I will pay my vows in thee, O Smithfield. And with David, Psal. cxvi. 18." 'I will pay my vows unto thee, O Lord.'

\* Act. and Mon. Vol. 3. pag. 593.

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